

The American Missionary

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NEW YEAR'S GREETINGS!

CONTINUED good tidings! THE AMERICAN MISSIONARY is able to bring to its constituency news of a considerable increase in its circulation list for the year. Last year for the period from March 15th to December 1st we gained 750 net in excess of the number for that period during the year previous. This year the gain is 2,068, or more than one hundred and seventy-five per cent over last year's figures.

The One Hundred Roll

It really ought to be called the two hundred roll, for of the twenty-six churches listed below as eligible, all but seven have sent in clubs numbering more than one hundred. A year ago only one church reached the two hundred mark; this year three have done so and two have surpassed it. Although the list of churches in this year's roll numbers one less than it did last year, the total enrollment is 3,559, making an increase of more than two hundred over last year. The roll follows:

Immanuel, Hartford, Connecticut.....	247
Pilgrim, St. Louis, Missouri.....	236
Pilgrim, Oak Park, Illinois.....	200
Upper Montclair, New Jersey.....	183
First, East Orange, New York.....	173
First, Meriden, Connecticut.....	165
Lewis Avenue, Brooklyn, New York.....	153
Northfield, Minnesota.....	146
First, Elyria, Ohio.....	145
Hankinson, North Dakota.....	135
First, Painesville, Ohio.....	129
Fremont, Nebraska.....	127
Florence, Massachusetts.....	127
New Milford, Connecticut.....	126
St. Joseph, Michigan.....	120
Lee, Massachusetts.....	120
Madison, Ohio.....	110
Mt. Vernon, Ohio.....	109
Hyde Park, Massachusetts.....	108
Central Church, Philadelphia, Pennsylvania.....	100
North Church, St. Johnsbury, Vermont.....	100
Champaign, Illinois.....	100
Second, Putnam, Connecticut.....	100
Branford, Connecticut.....	100
Lakewood, Ohio.....	100
Church of the Evangel, Brooklyn, New York.....	100

Change in Rates

Readers will remember that, according to previous announcement, the subscription price was increased December 1st. We trust that despite this fact further gains in circulation will be had. In accordance with the suggestion made last month, a number of pastors who have heretofore received THE AMERICAN MISSIONARY free have already enrolled as paid subscribers.

EVERY READER GET A READER

CONGREGATIONAL WORLD MOVEMENT

A MISSIONARY PROGRAM IN THE LOCAL CHURCH

By Rev. Ansel E. Johnson

(NOTE: Mr. Johnson is field representative in the state of New York for the promotion of the apportionment plan. He has been very successful in bringing to the attention of many churches hitherto indifferent the Missionary Program. His spirit, as well as his method, both of which are made evident in the following article, suggest the reason for his success.—J. E. McC.)

A CHURCH is an organization of diverse elements bound together by a common tie for the realization of certain definite purposes; therefore, to do its best work, a church *must* have a program. Almost without exception, if the pastor has no program the church will have none. It would be a tremendous gain to our churches if every pastor would right now reduce to writing and clearly indicate under subject and date or period his program and the program of his church for the coming year.

If pastors face this vital matter in a serious and determined way, in many cases they will be taking the first step toward redeeming their churches from the stagnation of mere existence, and, in many instances, from the rapid coming on of spiritual death. Instead of the present sag or matter-of-courseness, no definite goals, no definite program, no definite effort, no expectation, no enthusiasm, and a great deal of drag, these churches, with an effective program, would soon come to be characterized by a new spirit and atmosphere and would move steadily forward with uplifted eyes in the consciousness of a thrilling task.

A good many pastors and many more churches seem to be wedded to the idea that, while their local church must be supported, missions are optional. The practical working out of this idea, through the tacit understanding by which a pastor or church undertakes to place this mechanical limit upon the very breath of the church's life, discloses itself in the nearly moribund condition of these churches.

Upon the other hand, not a single instance can be cited of a church, large or small, which has zealously cultivated missionary intelligence among its members with a resulting large missionary contribution and a consequent diminution on this account of the church's financial strength. Somehow a church which does not support missions must be converted to the Gospel of Jesus Christ. It is absolutely essential to the life of the church that it shall come to see, with compelling clearness, that missionary interest and activity constitute a necessary expression of Christian discipleship.

In not a few of our churches, the whole question of missionary contributions is being interpreted in terms of dollars and cents instead of in terms of human need and pleading want. Surely the measure of gifts to these churches would be different if they could only see these facts, viz.:

1. New and unmatched opportunities in every mission field at home and abroad to affect for good the lives of individuals and of entire races.
2. The revelation, through study, of the reason why the unprivileged peoples make the appeal which they do make for our help, namely, "We want it for our children." Our own experience and relationship to our children disclose to us the urgency and indeed the poignancy of this appeal.

3. The realization of the fact that the time element in some of these opportunities is so critically important. Certain related conditions are exceptionally favorable, but unless taken advantage of at once there are very definite reasons for believing that the opportunities themselves will pass, not to return for decades if, indeed, at all.

4. There is no dollar in the world that does so much as the missionary dollar. If given intelligently, it enriches the giver in a beautiful and wonderful way. There is no place in the world where dollars spell souls, deliverance of souls (the Master's avowed mission), to be compared with the missionary treasury of your church. Twenty-three dollars will carry the entire missionary work of our denomination throughout the world for a minute. Anyone who will, can give that amount within a year, and think! every worthwhile thing to which human hand sets itself will be done somewhere unselfishly in the life of another by your representatives within that minute.

To be downright honest with ourselves, it is undoubtedly true that during recent years we have allowed many things to move up into the list of so-called necessities which even ten years ago we thought of as lying out on the fringe of non-essentials. Little by little the change has come, and, to provide for the purchase and maintenance of these newly acquired necessities, we have been obliged to increase largely our financial outlay. Almost inevitably, the spiritual necessities and the altruistic gifts have been either lessened or effaced through concern for the provision of material needs.

Has there ever been a time in the lives of our parents or grand-parents when their gifts to the Church of Jesus Christ for her work at home and out on the missionary firing line have been proportionately too great? And do we realize that our gifts are relatively very much smaller than theirs, although the work and the need are tremendously greater now than ever before? Has our knowledge shrunk? Are our souls smaller? May we not have a fairer chance of superior satisfaction for ourselves and of worthier bequests to our children by turning the stream of our interests and affection into the surpassing enterprise of the Kingdom?

The cost of maintaining our missionary firing-line shot up 230 per cent over night, a dark, struggling war night it was, but it takes a long time to make the people intelligent concerning what has actually occurred and to inspire them to rise to the heights of the new necessity. We may think that somehow it will be done, but there is no way in which it can be done except through our ministers and churches. You see the need and understand it, but does your church understand it and what has been done or can be done to inspire the church to meet its full portion of the cost of our great common undertaking? The telling action must be taken by the members of our churches. That fact was abundantly disclosed by the failure of the Interchurch to receive any considerable amount through the "Friendly Citizen" class. Will you, pastor or officer of the church, be the "member of the hour" to lead your church into this larger undertaking and blessing?

After your own church has seen the light, then perhaps there are one or two other churches near you whom you may help to a new understanding of their high privilege in this same connection. You know some of the members of these churches, you are interested in the world-wide work of the Church and have sometimes spoken in behalf of the promotion of the cause which has appealed to you in an exceptional way. Will you go, say, to the mid-week meeting of these nearby churches and present the missionary appeal, helping the people of these churches to see that appeal in all its fullness and prevailing upon them to undertake the forward step which they ought to take for their own sake as well as for the sake of the work? Just now there is practically no other one task so urgent.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

ENRICHING THE DEVOTIONAL LIFE

By F. L. Fagley.

CONGREGATIONAL churches have always felt the vital importance of the character of their membership. They have never sought numbers for numbers sake. But they have desired to be of practical helpfulness to all those who joined in the fellowship of worship and service of any Congregational church. To maintain the quality of membership, the churches have sought to interest people in a program of religious education, plans for social service, an understanding of the missionary program, and to deepen the devotional life of the people. By action of the last session of the National Council the Commission on Evangelism was instructed to enlarge its field of activity to include this last named interest of the work of the church, and the name of the Commission was changed to "The Commission on Evangelism and Devotional Life." The Commission is very glad indeed to undertake this additional service to the churches, which is but a natural development of the work hitherto assigned it. In fact, the enrichment of the devotional life is part and parcel of the evangelistic work of the church.

To be of the utmost service to the churches the Commission has set itself to a thorough-going study of the church's relationship to the devotional life of the people and is seeking to know the experience of churches which meet most completely this requirement of their work. While this study is being made the Commission is offering to the churches a group of practical helps which have been prepared by men of successful experience in the ministry.

The basis of the program for devotional life is a plan of Bible study running through the entire year which is outlined in the "New Congregational Handbook." The readings for the year are divided into four main groups: The first period is from New Year's to Ash Wednesday, the general theme for this period being "The Redemptive Ideas in the Old Testament," and the selections are those which bear directly upon the great theme of redemption and the prophecies concerning salvation as found in the books of that part of the Bible. The theme for the Lenten period (Ash Wednesday, March 1 to Easter, April 16) is "The Working Out of Redemption" and the selections are from the Gospel of Luke. During this six weeks the reader will cover, in the main, Luke's story of Christ. The third period of eleven weeks is based upon the story in the Acts, with the general topic, "Spreading the News of Redemption," and this is followed by six months with the Epistles under the theme "Experiencing Redemption in Our Own Lives."

A special feature of this part of the program is that week by week the theme of that week's Bible study will be treated in *The Congregationalist* by Dr. Burton. He will furnish a two-column exposition, interpretation and application of that weekly Bible theme. Another feature of this program will be the "Fellowship of Prayer" for the Lenten period, which will be a daily exposition of the readings assigned for the days of Lent.

The "Fellowship of Prayer" has come into very extended use in our churches. On an average one member out of every four had a copy last

year as the circulation was approximately 203,000 copies. It is hoped that many who use the "Fellowship of Prayer" during the Lenten period this year may be encouraged to continue the Bible study through the year, following the program as outlined in the Hand Book and as these weekly readings will be discussed and expounded week by week in the devotional page of *The Congregationalist*.

The Commission has provided two additional helps to be used along with the plan of Bible study or independently of it. These are a "Book of Devotional Hymns" and a "Book of Prayers." By permission of the Pilgrim Press there has been prepared a hymn book of twenty-four pages, giving words and music of some fifty hymns suitable for family use. It is the hope of the Commission that through the use of this booklet many families will be encouraged to re-establish family singing, and that they will provide sufficient copies of this book of the great hymns of the church for each member of the family. The second help for this program is a "Book of Prayers" for individual and family use. This has been compiled by one of our most effective pastors and represents much study. In it are many of the great historic prayers.

Of course, these things are but aids to devotion and their effectiveness depends entirely upon the way in which they are used. The soul of man has always sought some avenue to God. Among primitive peoples religious rites occupy a great proportion of the time and thought of the people; sacrifices, meetings, rites and ceremonies are used as channels for devotion. A student of history is continually reminded of the ways in which ancient people sought to reach God. The Aztec Indian, slowly winding his way around the tower carrying the beautiful victim for the yearly sacrifice, went up with his heart not filled with murder but feeling that in that way he was going to be able to reach the Divine heart, which he could not define nor understand but which he knew, somehow, was back of the life which he did see and understand. The whirling dervish feels that in the intoxication of the movement there is somehow a reaching out to the God of mystery and unseen things and that in the semi-consciousness of that moment he comes in touch with Divinity. The Hindoo mystic, as he sits beside the road with his begging bowl, after hours, months and years of contemplation, somehow separates himself from his environment and seems to feel a oneness or kinship with the Divine. This is his devotion. So on through the lives of people, Mohammedan, Hindoo, Grecian, Roman, Hebrew, many forms, and many of them gross, licentious, unclean, but somehow they came into use and continued, oftentimes for centuries, as forms of devotion. No human heart can be at peace without some form of devotion.

We in our day, facing a world filled with spirit hunger, must offer to men and women that which we have found an avenue to God. The purest, the sweetest, the truest form of intercourse between the Spirit of God and the spirit of His child, the creation of His love, is by study, by song, by prayer; this is the avenue the Christian finds to God, and may we this year devote ourselves with new enthusiasm and new consecration to leading others in the way in which we too have found our God.

Send to the Commission on Evangelism, 287 Fourth Avenue, New York City, for these *Helps to the Devotional Life*: Congregational Hand Book (4 cents each); Fellowship of Prayer, for the Lenten Season (3 cents each); Gospel of Luke (3 cents each); Book of Devotional Hymns (5 cents each); Book of Prayers (5 cents each).

THE PASTORS' SECTION

RELIGION AND REALITY

By Rev. Arthur M. Ellis, Richmond Hill, New York City

A FEW years ago it was my privilege to meet several English clergymen who were visiting this country for the purpose of preaching Anglo-American friendship. Whenever possible I questioned them as follows: What do you think of American preaching? What is its strength when compared with British preaching and what are its weaknesses? The answers came so readily and were so similar that had I been a Sinn Feiner, I would have suspected the black hand of imperial diplomacy in it all. "Your men are splendid fellows. They have less of the cleric about them than our men have. They are fine speakers and are especially effective when handling questions of the hour. But as preachers of the Gospel they are weaker than our men because they are less Christ-o-centric in their thinking. A visitor gets the impression that you depend more largely upon the latest phase of the labor struggle, the most recent national celebration, the latest social scandal, for your sermon material than is true with us." Every man interviewed seemed confident that if our preachers could make the needed change in thinking, our church life would immediately become richer.

This was on my mind when, later, I was the visitor. In an intimate view of church life, not only in London but in several midland and northern counties, I found that in spite of a Christ-o-centric preaching the churches were uninteresting. In no church outside of London did I find either as good proportion of men in the audience or as high-calibered men as is common in our Congregational churches on this side. Some things about the service were an improvement over our own. The congregational singing was usually inspiring. The unique idea of having the congregation participate with the choir in the singing of the anthem was interesting. But for the rest, the comparison was, in almost every instance, in favor of our American churches. If, as the visiting Englishmen had suggested, a change in our theological emphasis would do such remarkable things for us, why has it not wrought those same wonders over there? I concluded that the preaching of England has largely lost its note of reality and has become a standardized Christological phraseology that suggests a creedal soundness rather than a moral conviction.

Later I listened carefully to American preaching and became convinced that our problem is the same. It is, after all, a matter not of theological emphasis but of reality or the lack of it. The things we emphasize most are apt to be theoretical somethings rather than positive convictions, or, rather, our convictions are themselves theorized beyond recognition. The language that we use becomes a jargon of the pulpiteer—a language that is never used in business or social life. I believe that is why men discount much that we say. We speak to them in an unknown tongue and they decide that the things of which we are talking have little practical meaning. I question if we shall ever persuade men that we are handling realities until we can speak of the mysteries of God in terms of common life. This is no plea for the language of the gutter to be given prominence in the

pulpit, but if the vulgarisms of the day are out of place in the house of God, so are the not-understood phrases of a theological jargon. I wonder if the fact that "the common people heard Him gladly" would not find its secret right here: to those for whom the formal preaching of the day had lost its meaning, He came, speaking of the deep things of God, but speaking of those things in terms of the home, the sheep-fold, growing flowers and flying birds, and men gladly saw that religion was real.

Our problem, then, is largely one of expression. How can we make real to modern men what the language we use made plain to men of other days? That question every minister must face, or feel that there is a barrier between him and the men he would help. The recognition of that barrier, between at least the preacher and the common people, explains why some men find refuge in an artistic appeal to the intellectual elite and then turn over their pulpits occasionally to evangelists for the presentation of the larger appeal. Dr. Washington Gladden made that danger clear when he said, "Gentlemen, resolve that the prophet in you shall never be buried in an artist's robe and that the evangelist in you shall never become a mere craftsman." He recognized, as we all must, that in craftsmanship lies our danger, because our very success here puts us further from the real interests of the men and women we are endeavoring to reach.

I recently started an interesting discussion by asking a group of laymen: "Why are the men you know not more generally attracted to church services?" One said: "I asked a friend of mine to come to our church. He came once. The next time I asked him he declined and said that our minister had used the expressions 'Dearly beloved', 'Beloved brethren' and 'My dear friends' twenty-nine times in a twenty-five minute sermon. He therefore did not feel anxious to hear a man who had so little to say that he had to indulge in such meaningless phrases." Another said: "You preachers are apt to talk a language we do not understand; in fact, a language in which we are not interested. You call us 'miserable sinners' and we seem to like it; at least, we do not object to it. We believe it is orthodox. But if you called us 'grafters' and 'liars' you would immediately arouse all the fight that is in us. But if you are going to help us, you have got to convince us of our sins. Why don't you show us what sin means in practical, political, business, and social life?" The third said: "There is so much in the services that has only a traditional meaning for most men today. I like to go to church because there I can dream without being disturbed, but most men have not learned the dreaming habit, so for them the service is a nervous trial." The last to answer said: "I played golf with a man a few weeks ago. When we came to the water hole, he boasted that it held no terrors for him, but I noticed that he used an old ball. He was taking no chances. I thought 'that is why more people are not impressed by much of our religious talk. We speak of faith, and then use an old ball. No wonder people don't crowd our churches.'"

I offer these suggestions not because they solve anything, but rather because they do not. I believe they point to a certain all-at-sea feeling which characterizes much of our church life. The answer to our problem is not to be found in a new theological emphasis nor in a freedom from honesty, but in a willingness to deal honestly with religious truth; to eliminate pose and professionalism; to speak of our convictions in a modern tongue to modern men so that they shall not fail to understand what we mean as we talk to them of God and Christ, of sin and the power of the gospel which overcomes sin, of duty and the power which is promised for the performance of duty.

THE AMERICAN MISSIONARY ASSOCIATION

The interesting article on the "Negro Congregational Minister" is by a graduate of Straight College; that on "Rural Life in North Carolina" is by a graduate of Fisk University; the note upon the "Backwoods of Alabama" is by a graduate of Talladega College; that upon "Peabody Academy" is by a graduate of Tougaloo College, *Ecce Signum*.

* * *

The receipts for the past month carry their own interest. It is disconcerting to find such a serious falling off of income at the opening of our seventy-sixth year. Surely you have not forgotten us, good friends. We are persuaded that your donation has simply been postponed and will shortly be forthcoming. We shall have more to report next month if we receive what we want and need.

* * *

The Domestic and Foreign Missionary Society of the Episcopal Church is one hundred years old and has just celebrated its Centennial birthday. "The Spirit of Missions," its publication, is a model in press work and in missionary intelligence. In its ministry to the Negro people we read that about 2,000 young men and women are being trained in their schools in the South. In Liberia, Africa, this church numbers forty-seven congregations with 4,532 members, and 88 schools enrolling 3,866 pupils. We heartily congratulate our Episcopal neighbor upon its splendid record and achievement and the "Spirit of Missions" in its forceful and interesting relation of it.

* * *

Talladega College held "Better Speech Week" November 6th to 12th, the purpose of which is to call emphatic attention to the evils of slovenly speech, careless enunciation, ungrammatical constructions, the use of slang and the poor choice of words. One of the pledges in the observance is "I will learn to articulate correctly one word a day for one year." "The Sanctity of Words" and "The Value of Careful Speech" are topics considered, as are also overworked words and expressions such as "the Staff of Life," "fierce," "the acid test." "Outstanding" is approaching its "psychological moment." It may have to go to a sanatorium for a brief rest. It would be an "outstanding" pity to overwork so good a word. Much can be said about the purity of one's diction or the expression of the purity of one's thought. Wouldn't it pay for all our institutions to observe the "Better Speech Week" more than once a year?

WHAT WILL THE NEW YEAR BE?

THE New Year is here to run on in a common history of all years. A pessimistic humorist who made laughter for others bitterly said, "Life is only one — thing after another." We omit his damnatory adjective. Certainly, life is one thing after another. We measure off a little slice of eternity and call it a New Year, but the days before us will be as those behind us. The seasons will come and go. The months will wear on, and the common life will repeat itself. Birth and death, gleeful childhood, impatient youth, expectant manhood and decrepit old age. Gladness and sadness, rejoicings and weepings, busy days with absorbing ambitions and careless life drifting with the currents. Work and play, and work and no play. The wolf at the door and extravagant pride and folly. Last year we are told \$800,000,000 was spent for tobacco, \$50,000,000 for chewing gum, \$200,000,000 for soda water, \$300,000,000 for candy, and \$400,000,000 for the movies—"one thing after another." As it was last year, so it will be, cigars, chewing gum and candy.

But we do not propose to leave the old year or to welcome the new one with such a pessimistic and pitiful estimate of life as this. Life is not a mere succession of events. Life is a trust and an opportunity—and responsibility. That we can think and feel and choose and become and be makes every year an uncommon year, always new and well worth living. Ask the heroes of faith if life is not more than a succession of events. Ask the heroes of history. Ask the thinkers and the doers. Ask Paul and Luther and Wesley. Ask Washington and Lincoln and Hoover. Ask Mary Lyon and Evangeline Booth and Grace Dodge and Anne Morgan if life is just one thing after another. We must delete that adverb. It is a mean sneak in the sentence. Ask those who are making the way of life a path of light for the nations. The year 1922 will not be the same old year. It will have a history of its own. It will be new in personal answers to personal life. Personal histories will go on with one thing after another, but the days will be new days, with new choices, new experiences and new duties, with new thoughts and new knowledge, new love and friendship, and ever new faith in God and new recognitions of His presence and His providence. Even the bitterness of life will be tempered by a faith that is new every day, while the great world in which we are living will also be living with new movements toward its inheritance of truth and peace.

We wish you a Happy New Year, thanking dear old Bobby Burns for telling us:

"If happiness hae not her seat
And centre in the breast,
We may be wise, or rich, or great,
But never can be blest;
Nae treasures nor pleasures
Could make us happy lang;
The heart aye's the part aye
That makes us right or wrang."

THE JUBILEE MEETING

By Secretary George L. Cady

NEW London is a good place to go to, especially to hold a convention; more especially an American Missionary Association convention, and still more especially when it is to celebrate a Seventy-fifth Anniversary. It was just a great, big home-coming, for it was to this port that the Amistad was towed and its strange load of revolutionary Africans brought ashore. And this is no mean city, speaking in a Congregational way, for its two churches of the Pilgrim faith are strong and earnest. We were reminded that the Pilgrim faith has been at work in the pan of meal, for the welcome was brought to us by the new Mayor, Mr. Whiton, and the new Moderator of the Connecticut Conference, Mr. Palmer, both deacons in the Congregational churches of the city. Well did Dr. Boynton wistfully exclaim: "Would that we could have elected a Congregational deacon in New York!" Many springs for good have come from New London and its environs, for Mr. Palmer reminded us that the Hand Fund, the Slater Fund and the Otis Fund, with their world-wide message of good will, were the gifts of this very region.

The Association rejoices in the fact that they have closed the very greatest financial year in all their history. Seventy-five years ago their receipts were \$13.00 and this year they were \$947,000 and that in spite of one of the most difficult years in our nation's financial life. Over \$100,000 of this came through the earnest efforts of the Congregational World Movement. In spite of this, the expenses have so increased that, had it not been for an unusually large legacy which could be applied to current expenses, the Association would have closed the year with a debt. In view of this impending deficit the Association has decided to reduce its budget for the coming year by \$62,000. They are determined to do all in their power not to have a deficit and not to call upon the churches for extra gifts at the end of the year.

Of course the program was, from the very first, filled with memories. Dr. Boynton, in giving the president's address, summed up the history of the past years by saying that the outstanding characteristic of those men who founded and the long line of men who continued the work of the Association, was religion, because it sees widely, far into time, and sympathetically. Without that strong conviction of the presence and ruling of God no great cause has ever had vitality enough to push on, and its champions have not dared to face such opposition and persecution. When Arthur Tappan was told that if he perservered in his anti-slavery agitation he would lose his business, he replied, "Our goods are for sale but not our principles." It was a great thing to say it, but a greater thing to do it.

Of course no one could bring to us the aroma of the years gone by as could Dr. Beard, the Nestor of all the secretaries. In his intimate knowledge of the work as a pastor and then as secretary for thirty-four years and for the last seventeen years the literary editor for the Association, no one could have been more fitted to survey the years which have passed. Dr. Beard may be over eighty years old, but above his collar he is the youngest of us all.

His presentation was no mere chronicle of the events but rather of the spirit which has been the very soul of all this three-quarters of a century of earnest care for the disinherited. There are few organizations which can claim so many children who rise up and call her blessed.

The children of the Association came home and sat again about the fire-side. Hampton, the oldest child, was there with the greetings of Principal Gregg, recounting the incomparable service it has rendered to humanity through the years and the great faith of the Association in founding the school and calling General Armstrong as its head—what a head he was! Berea was there, founded by Fee and Rogers of the Association amid the fires of persecution, now grown to man's estate. President Hutchins told of the struggles of the years and of the unmeasured service it has rendered to the sturdy sons of the mountains. And of course Fisk was there, not only in the fiery words of Isaac Fisher, endowed with an eloquence and thought which cuts through to the truth like a rapier, but no meeting of the Association has ever been complete for fifty years without the Fisk Jubilee Singers, whose music gathers up all the sorrows of the years of slavery and all the triumphs of the years of freedom. Such harmony has never been achieved except by the "choir invisible."

Philip Frazier of Santee, a full-blooded son of the Dacotas and a son of our Congregational minister, Francis Frazier, came from his studies in Oberlin to tell us of the need of the oldest inhabitants of America. There he stood panoplied in the fullest regalia of his race, singing the songs of faith with a voice that would be his fortune were it not wholly devoted to the Christ whom he serves.

"Simple justice" was the plea of Hayao Kashiwagi as he unfolded the heart of his people here in America. Nothing but justice, nothing but Christian brotherhood will ever keep the world in peace here or anywhere, and our hearts burned within us with a sense of shame when we realized how far from justice and brotherhood our treatment of the Japanese in America has been.

Then—you should have seen the birthday cake, which Mrs. Wilcox baked right here in her office! (Get her recipe, most of the ingredients can be purchased at Denison's and Edison's). It was a sight not to be forgotten when words of greeting came from Mrs. Woodbury, Dr. Maurer and Mrs. Pearsal and seventy-five electric lights were turned on in red, white and blue, the loyal colors of the Association. Nor can we fail to remember the plea made by Mrs. Price of Cappahosic for her people in the rural districts.

At the last service Dr. Barton brought the greetings of the whole Church and touched our hearts deeply as he told of his first work under the A. M. A. in the mountain regions when on eight hundred dollars a year he was richer than he has ever been since, part of that richness being in the birth of his son Bruce while in that service.

Hon. W. H. Lewis of Boston made a passionate plea for the reign of law, especially for his own race, which has so often stood outside of the

immunities and privileges of the law. He declared that "all artificial solutions of the race problem must fail. There is only one that can succeed, and that is recognition of the equality of all men before the law and a state of society in which, in the language of the President of the United States, 'recognition and reward shall at last be distributed in proportion to individual deserts, regardless of race and color.'"

The Association closes its first seventy-five years with gratitude to God for all that He has enabled it to accomplish and with unfaltering hope for the larger tasks of tomorrow.



EARLY A. M. A. HISTORY

THE following item of early A. M. A. history will be especially interesting in view of our Seventy-fifth Anniversary. It reads:

"East Clarendon, Ohio.

"Editor of *THE AMERICAN MISSIONARY*:

"I am enclosing check for \$5.00 as a very small part of the Jubilee Fund. I wish I could multiply it many times.

"Reading in *THE AMERICAN MISSIONARY* of November about the beginning of the A. M. A. work, my memory went back to May, 1853, when Miss Theodosia Lyon, who was teaching in New Canaan, Canada, West, a school for fugitives from slavery, sent word to friends in Troy, Ohio, that she needed an assistant. They gave me a recommendation to the secretary and the treasurer of the A. M. A., Messrs. Whipple and Tappan, who appointed me for a year at a salary of \$50.00, and \$25.00 additional for my board.

"I crossed the lake from Cleveland to Detroit; then took a boat to Amherstburg where I found a colored man who kept a hotel, who sent his son with me to New Canaan (ten miles), which was just a clearing in the woods. The A. M. A. had built a good hewn log house and a one room school house. The fugitive people had fairly good log houses. I stayed one year, and did not get out of the bush but twice, but I enjoyed my work with the people.

"I am now in my eighty-seventh year, and I would like to go back there now and see what changes have been made.

"MARY C. BRUCE."



THE NEGRO CONGREGATIONAL MINISTER

Rev. Alfred Lawless, Jr., Superintendent of Southern Church Work

THE NEGRO CONGREGATIONAL minister has been a pioneer in an old society. His has been the task of setting new standards and creating an appreciation of Christian ideals and practices of a well developed social life. To ap-

preciate and appropriate the best thought, character, and life of an advance Christian civilization which he had seen as from afar, but had no direct relation to, was the supreme social, religious, and educational problem of the emancipated Negro.

The standard measurement of his values was and is his conception of Christianity. Where this is crude and distorted all manner of supposed Christian standards and practices exist and exist.

The peculiar and strong temptation to seek the way of least resistance and yield to the downward pull in preaching and ministering to an undeveloped people has proven a snare in the path of many a good-intentioned minister of the Gospel. The plaudits of the crowd, the pride of having a large following and the appeal to ignorance and superstition are responsible for low ministerial standards and the resulting social and moral confusion found in non-progressive Christian society. Where the minister is wholly dependent on his undeveloped constituency for a living salary the economic factor enters and often proves the deciding consideration in forcing pastors to the lower standards of the people. It is a common report that pastors who maintain high standards of life are starved into submission.

Thanks are due to the faithful support of the A. M. A. for the independence of the Negro Congregational pastor who stands as an apostle of a higher social order, fearlessly following Paul's injunction: "Preach the word, be urgent in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching." The late Joseph E. Smith, of Chattanooga, Tennessee; E. G. Harris, of Louisville, Kentucky; H. H. Proctor, formerly of Atlanta, but now of Brooklyn, New York, and others of their tribe are outstanding examples of men who by precept and example, in private life and public relation, created a new environment, developed a commendable following in their respective cities, and established churches which have the heroic spirit of service and the courage to maintain approved standards of policy and practice in the face of the

sneers and prejudice of the populace.

In forming anything like a correct estimate of the service of the A. M. A. to racial uplift through its church work, the life, example, and invigorating influence of her consecrated and broad-visioned pastors must be properly valued. The whole truth cannot be recorded in the columns of figures in the Year Book. The incentive to educate, the example in establishing and maintaining proper home life and relations, inspiration to develop business enterprises and to seek economic independence coming to a community through the Congregational minister transcend his pulpit powers and church membership. Many of these ministers have been and are institutions in themselves. An elderly man of another denomination once said to the writer: "I thank God for the presence of your church in our town. I do not intend to join it, but I appreciate it because its pastor is the only colored minister here who can preach the unadulterated Gospel of Jesus Christ to our people without fear of being starved into silence." There is food for thought in this view.

The demand of the day is for an increasing number of prophets of vision, courage, and spiritual power, whose parish is the community and whose moral and financial backing will give encouragement to face the complex issues in the light of the Gospel of Jesus Christ, without fear or favor. The real work of social redemption is just begun. Such ministers are needed as conservators of the splendid productions of our fine system of schools. The membership of a large number of our churches will remain comparatively small, but the heroic spirit of unselfish service and the courage to point the way to higher and better things religiously, morally, and socially, and economically will touch the center of the community interest and bless the whole group.

The Rev. A. L. DeMond of Mem-

phis, Tennessee, has made a careful study of the record of two hundred and fifty Negro Congregational ministers, which will soon appear as a part of his book on Congregationalism and the Negro. This study will be a revelation to the best informed and will give a new conception of the value of our church work. Because most of our early ministers were too generous to be selfish, too deeply interested in the general welfare of the race to sacrifice an opportunity of community service to denominational propaganda, it is sometimes thought that their work was a failure. Not so. As this study will show, they were foundation builders, whose work is eternal.

The new minister is proceeding to build on these foundations and to develop the community type of church with a challenging program. The race has developed a real appreciation of the things for which the A. M. A. through the church and school has been working. The near future should see an increasing number of such churches supported and directed by those who have emerged and who are serious about the individual and social salvation of others. Raleigh, N. C., is an example of this type of church and leadership. Wilmington, N. C.; Beaumont, Texas; and others are nearing the same goal. "The harvest truly is great, but the laborers are few."



RURAL LIFE IN NORTH CAROLINA

Principal Inborden—Joseph K. Brick School

IT is worth very much to any man who is interested in agricultural operations to take a leisurely trip four hundred miles through North Carolina in an automobile.

We were not touring simply, nor sight seeing nor joy riders, but our one purpose was to study the land, the people, and the conditions under which our colored people were living. We wanted to see what conditions were compatible and what were not compatible. This trip took us through thirteen counties.

Let us start from Edgecombe County. This is a county in which the Brick School is located. It should stand at the head for its prosperity because of its educational advantages and of the inspiration it ought to receive from that institution.

There are in the county something like nineteen thousand Negroes who own more than four thousand farms and homes numbering about seventeen thousand acres of land. It is not unusual to find many individual farmers owning from five hundred acres to one thousand acres of land. We are sorry to say that most of

these farms are not under the most improved condition. We have not been able to have in this county a full time farm demonstration agent. The Brick School and our farm meetings have given some impulse to the farm operations, but even this has not reached all the farmers in ways that would stimulate them to their greatest efforts. We lack time, money and authority that ought to come directly from the state.

The school population of this country is about seven thousand, with an enrollment of about five thousand, whose average attendance is a round three thousand children under the state compulsory law. The county has a colored school supervisor who gives this work all of her time.

I do not know of anything that effects public improvements and progress of the farmers more than good roads. The farmers are generally slow to vote for good roads but no class of people appreciate them more than the farmer when they are built. The area of this county is 515 square miles and yet I have traveled in every part of the county over some of the best dirt roads in the state.



Mr. and Mrs. Geo. Bullock lived on Brick School farm for fifteen years. During this period they educated seven children from this school: one graduated from Fisk University; one was Captain in the Army and is now studying medicine at Meharry; another is teaching manual training in Kentucky; another graduated from the University of Minnesota and is now director of agriculture at Prairie View Institute, Prairie View, Texas; another one is a student at Howard University.

The above home was built by three of the sons who came home for that purpose. The cost of the house amounted to several thousand dollars. Mr. Bullock now owns a splendid farm of 83 acres adjacent to Brick School. He is one of the most progressive farmers in his community. They have a fine orchard; splendid hogs, with plenty of meat in the meat house. This home has an ideal garden and poultry yard. Mr. Bullock is a live community worker.

Halifax County has an area of 681 square miles with a Negro population of nearly thirty thousand souls. They own seventy thousand acres of land. They have a school population of about ten thousand, and an enrollment of about seven thousand, and an average attendance of about three thousand children.

The people meet every condition for erecting school houses and a few months ago they had raised their part for twelve "Rosenwald Schools." The Negro population is not congested in any one part of the county, but is located generally in every section of the county. Their homes, for the most part, are clean and their houses are well constructed and give an appearance of thrift and happiness. The fact is that very few colored people have migrated from this section of North Carolina. This in itself shows that the racial equilibrium is not greatly disturbed.

Our observation took us through about thirteen counties. We were four days covering the distance. We were not investigating the living conditions, but were studying rural conditions. In counties where there are rural supervisors for schools and farms, we noticed a marked difference in the material progress of the colored farmers. By material progress, I mean the progress indicated by the outward appearance of things. The farmers are better clad. Their work-animals are better kept. Their teams are not all dilapidated. They are using improved machinery. Their out-houses are built in more orderly fashion and better maintained. Their homes, the houses in which they live, are a decided improvement upon the



THE ORIGINAL BULLOCK HOME



THE FIRST PUBLIC RURAL HIGH SCHOOL IN THE SOUTH

olden time. They are giving more care to their wells and pumps and some of their well fixtures would do justice to the best suburban homes. They are learning to screen their windows and doors against flies and mosquitoes. Our folks are learning to use paint not only because it saves their houses but because it adds to the looks of their premises. They are planting more flowers. They are putting out fruit trees in large numbers. We saw a great many thoroughbred hogs and poultry. These are all good signs. They are coming. Some have had so far to come it may look sometimes as if they have not made much progress. They are coming nevertheless.

At no place where we stopped, did we have to limit our diet to boiled eggs in the shell and to potatoes with the jackets on in order to preserve our health by the osmos process.

One more word. That word is on

education. We have been told that one man in every four in the American army could neither read nor write; this is the richest country in the world, and the most progressive and most civilized. I think it is true that not more than thirty-five per cent of the children who ought to be in school are actually in school every day in the school year. We have a law enforcing school attendance, but in some counties this is not done because there is no money to employ sufficient officers or employes to keep the records. But in most cases the trouble is at home with the disinterested parents.

There is no power in the world to equal that of education. A trained mind and a trained hand and a trained heart are indomitable. An unlettered man is living in isolation. He cannot appreciate the world in which he lives. There is no progress and a static mind atrophies.



PEABODY ACADEMY, TROY, N. C.

Rev. F. W. Sims, Principal

The Peabody School under the care of the American Missionary Association of New York is the only institution giving anything like a high school education in all of that section of the country. Rev. Frank Sims and his wife have given the best part of their lives to the work of the ministry and education. The school is beautifully situated just out of the town fronting one of the public roads entering the town. They have had the addition of two very fine buildings, a dormitory for boys and a school house and office building. These additions will cost about forty thousand dollars. They are modern in every respect.

THESE parts of our country which have been penetrated by railroads and national highways have made much greater progress than those far removed from such influences. For many years, Peabody Academy ministered to a section of country lying far back from railroads whose people were backward and poor. Only within recent years, have signs of progress come, and the people have begun to reach out after better things. In no respect, has this been more apparent than in the desire for education. Schools are growing in esteem and eager boys and girls are crowding into them.

The numbers who have completed the entire course of study at Peabody have not been large, but they have given good account of themselves. Several of our young men have entered the Christian ministry, and are making good reputations for themselves as partners of churches. Among them, are some of the most useful men of our race in our state. Two or three of our students are in the employ of the United States, serving as mail agents on the railroads, and in our large cities. A few are successful farmers who own and operate small farms. Others are working in factories and following trades.

The girls educated at our school furnish a large per cent of the teachers in the schools of this section. We are unable to supply the demand for good teachers from the fact that frequently they are called into domestic service before they have completed the course of study. Domestic science and sewing are attracting them more. The short terms in the rural schools force them to be idle a

large portion of the year except that service offers them steady employment at better terms than can be secured by teaching. Conditions meanwhile in service are changing, and girls are beginning to feel that the service does not disgrace them, but under proper conditions they are respected even though they serve.

At no time in the life of our people has Christian education been more needed than now. We are not out of the wilderness by any means. There is a larger number of illiterates now than there was before freedom came. The public schools have not furnished anything like adequate facilities for the education of the people. Perhaps fifty per cent of the colored children are not given any kind of an opportunity for their instruction. The schools which they have are almost always miserable makeshifts. The length of the term is from two to six months. Those who teach are not qualified. About three-fifths of the Negro teachers have not completed the seventh grade themselves. A very few have had high school training, and almost none has had any teacher training.

Schools like ours are necessary that they may supply competent teachers for the rural schools. The colored children must depend upon schools supported by the churches for teachers who have been trained by consecrated Christian workers to take charge of the rural schools if substantial progress is to be made.

We appeal to the good people everywhere not to withhold their aid from our schools. If it is withdrawn, there is no hope for the education of millions.



IN THE BACKWOODS OF ALABAMA

Rev. H. S. Barnwell, District Superintendent

A NOTE from our District Superintendent whose bailiwick is Alabama, Tennessee, Kentucky and Florida, gives us a little

glimpse of rural life among the colored people in Alabama.

He writes, "I spent Thanksgiving Day at Bexar, Alabama, with one of

our rural churches. Bexar is thirty miles away from any railroad station and its access is over roads that I dare not describe in these lines. But we have here one of the most interesting groups of our people that I have met.

"A recent graduate of our Taladega Seminary is the local pastor, who, with his wife, also teaches the little rural school. The people have just celebrated what the pastor called 'A Harvest Home Festival,' at which each member on Thanksgiving Day brought to the church an offering for the service of God. It was interesting to see the bushels of corn, gallons of syrup, potatoes, peas, chickens and vegetables of various kinds in great quantities. But the most interesting thing to my mind was to note the unspeakable joy that filled each heart when his opportunity came to lay on the altar his gift.

"Not satisfied with the little leaky school house that has stood here for years, these people have banded themselves to erect a new school building for their children. Through much privation and many sacrifices that building is now nearly completed,

and I wish you could know something of the unbounded joy which fills the heart of everyone. That they have paid the price for this can be seen in the torn and patched overalls of men and boys, in the ill-fitting handed down trousers of the little fellows and the worn garments of women and children. In these cold November days more than half of the children are without shoes of any kind. My, how my heart goes out to them! At first sight it was hard to withhold the tears, but these people will not be pitied. They count it a joy to sacrifice and I am thanking God for their brave hearts and devotion. I have just told the pastor that I would tell you something of his splendid work here and something of these humble children of the Master who are trying to duplicate his wonderful life of sacrifice and service. I know you will be glad to tell our friends in the North about them and perhaps even at this late time a few garments and shoes may be secured that will help them to pull through the present winter with a little more comfort than is possible at present.



NOTABLE MEETING OF COLORED CHURCHES

THE first informal Conference of Colored Congregational Churches in the Middle West was held at Cleveland, November 7-8. There are eight churches in this group: Union at Utica, Lloyd Memorial at Buffalo, Union at Painesville, Mt. Zion at Cleveland, Plymouth at Detroit, Lincoln Memorial at Chicago, Roosevelt at East Chicago, Union at Des Moines, the first named six being represented by a total of fifteen delegates and pastors. The general subject was Meeting the Community Needs. A summary of the reports is very interesting, revealing a vigorous growth. Five churches have new pastors, namely, Painesville, Buffalo, Cleveland, Detroit and Des Moines. There have

been encouraging gains in property. Detroit leads with a \$23,000 plant, Painesville with a parsonage, pipe organ, piano, etc.; Des Moines with a parsonage, and Cleveland has purchased a parsonage, and is negotiating for a new church home to cost \$100,000. Buffalo is also negotiating for a new church plant costing \$45,000. The churches together report a gain also in salary of over 25%. The churches pledged a total of 155 new subscriptions to THE AMERICAN MISSIONARY, and \$565 for 1922 to the Angola Mission. Certainly we may call a report like this "Notable."

There was an interesting ordination at Utica at which Rev. J. T. Holden was ordained by Council,

Rev. Harold M. Kingsley preaching the sermon. Mr. Holden is a native of British Guiana, and has already done effective work in the church over which he is now officially ordained.

At a conference recently held in Raleigh, North Carolina, Dr. Brook, State Superintendent of public instruction, presented to the leading Negroes of that state the state's unified program of education, health, agriculture and public welfare with a view to securing the active cooperation of the Negro leaders—in which he assured them:

"People are everywhere coming to the point where they are ready to minister to Negro needs. I am proud of North Carolina, whose white and Negro groups are working for better-trained teachers. We are organizing long saner lines."

At the same conference, Dr. James Hardy Dillard, president of the Peanes and Slater Boards, said:

"North Carolina is the most progressive forward-looking state of the South. Its program rests on the earth. The best way to improve race relations is to knock away the underpinning of ignorance. Education and religion of Jesus Christ will do this work.

"Great forward movements are always slow. We must live here in friendship. We have no time to hate. We must do things. A righteous God rules the universe. We are headed right. Let us band together those who try to love justice, courage, and faith. There has been a steady progress toward better race relations during the last fifty years."

The American Missionary Association rejoices in these assurances of progress. In the name of the Negro youth of North Carolina, we are profoundly grateful for the wide visioned, large minded, wise men of the South.



A NEW SPIRIT

NO more hopeful indication of a new spirit in the relations of the white and colored races has appeared than a recent notable utterance of a group of Southern churchwomen. They protest strongly against lynching or mob violence for any cause whatever. They insist that it is never necessary "for the protection of womanhood," and desire that this excuse should no longer be offered.

The group which has made this statement are leading women in the churches of Georgia, assembled to form a woman's section of the State Inter-Racial Committee. Part of their fine utterance is as follows:

"We are convinced that if there is any one crime more dangerous than another, it is that crime which strikes at the root of and undermines con-

stituted authority, breaks all laws and restraints of civilization, substitutes mob violence and masked irresponsibility for established justice, and deprives society of a sense of protection against barbarism.

"Therefore, we believe that no falser appeal can be made to Southern manhood than that mob-violence is necessary for the protection of womanhood, or that the brutal practice of lynching and burning of human beings is an expression of chivalry. We believe that these methods are no protection to anything or anybody, but that they jeopardize every right and every security that we possess."

This action of the Georgia women has been followed by a similar pronouncement from a group of Alabama women who have also organized a woman's section of the Inter-Racial Committee in that state.

JUBILEE SINGERS' JUBILEE

FISK University, like the A. M. A., has had its Jubilee. It has even gone the A. M. A. one better for it was the "Jubilee of Jubilees" being the Fiftieth Anniversary of the origination and the outgoing of the original Jubilee Singers who went over the seas, and over two continents to sing Jubilee Hall into being and into history. As the University News says "It was more than an anniversary, though it was significant enough when viewed from that angle, but its deeper significance was that it was a rallying point from which there was taken a deeper appreciation of the broad and thorough program which Fisk has set for itself."

Only four of the singers who belonged to the original group are living and three of these were present to celebrate the golden anniversary of their successful undertaking. Their songs brought the singers \$20,000 the first year and their first tour netted them something like \$125,000. They stayed on the road continuously for seven years, having visited nearly every city in this country and having gone abroad twice. Their Jubilee was a great occasion and a large number of the Nashville public took advantage of the invitation to attend the exercises. The Nashville community has been appreciative of Fisk University and its work. In the friendliness of Nashville Fisk has been very fortunate. The wise and good people dominate in Nashville; and they are ready to say with us "Long Live Fisk."

* * *

HOW IT LOOKS AT TOUGALOO, MISS.

IF after fifty-eight years of freedom and some education, vast multitudes of the Negro people remain poor and illiterate, one principal reason is that not enough money has been and is being spent for the sake of their development, and too many of them, "like sheep without a shepherd," have not the chance of knowing and reaching adequate standards. The ambitious among them still need abundant help, stimulus, opportunity. The unambitious need compulsory education laws sympathetically enforced. If the state passes laws compelling children to attend school it lays itself under obligation to make every state school worth attending—adequately housed, equipped and teachered. In Mississippi, this process is only beginning to take place. Given such schools, the masses of the colored people will become more intelligent and efficient as citizens and workers. This is the heartening and wonderful process of developing a great national human resource.

* * *

OBITUARY

THE American Missionary Association and Talladega College in particular have met with a great loss in the death of our highly esteemed and accomplished music instructor at Talladega College, Miss Kate Waldo Peek. Miss Peek was a native of Michigan City, Indiana. After her studies and graduation at Oberlin and a year's musical study in Berlin and later in vocal studies in London, Miss Peek, exceptionally furnished as an instructor, was called to Oberlin College where she taught until she accepted the directorship of music at Talladega which she held with marked ability for five years, broken in continuity only by a second year's study in Berlin. A Christian musician of superior culture, the college has deeply felt the hal-
lowing influence of her character, and her memory will be long cherished.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for November and for the two months of the fiscal year to November 30.

RECEIPTS FOR NOVEMBER

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individ- uals	TOTAL	Legacies	TOTAL
1920	9,771.92	463.59	4,499.96	94.50	23,101.39	37,931.36	7,187.12	45,118.48	8,323.26	53,441.74
1921	11,532.17	566.52	2,807.22	293.14	6,354.05	21,553.10	5,232.30	26,785.40	4,959.49	31,744.89
Inc.	1,760.25	102.93		198.64						
Dec.	.....	.....	1,692.74	.....	16,747.34	16,378.26	1,954.82	18,333.08	3,363.77	21,696.85

RECEIPTS TWO MONTHS TO NOVEMBER 30

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individ- uals	TOTAL	Legacies	TOTAL
1921	20,040.70	516.20	6,050.27	122.50	23,101.39	49,831.06	3,600.29	53,431.35	15,096.03	68,527.38
1922	22,379.57	689.94	3,548.41	286.44	10,959.58	37,863.94	1,792.20	39,656.14	9,301.13	48,957.27
Inc.	2,338.87	173.74		163.94						
Dec.	.....	.....	2,501.86	.....	12,141.81	11,967.12	1,808.09	13,775.21	5,794.90	19,570.11

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individ- uals	TOTAL	Legacies	TOTAL
1921	157.22	276.38	306.72	30.00	.....	770.32	7,964.06	8,734.38	.....	8,734.38
1922	217.00	268.45	347.52	20.00	.....	852.97	5,731.26	6,584.23	.....	6,584.23
Inc.	59.78		40.80			82.65				
Dec.	.....	7.93	.....	10.00	.....	.....	2,232.80	2,150.15	.....	2,150.15

SUMMARY OF RECEIPTS TWO MONTHS TO NOVEMBER 30

RECEIPTS	1920-21	1921-22	Increase	Decrease
Available for Regular Appropriations	68,527.38	48,957.27	.....	19,570.11
Designated by Contributors for Special Objects	8,734.38	6,584.23	.....	2,150.15
TOTAL RECEIPTS FOR TWO MONTHS	77,261.76	55,541.50	.....	21,720.26

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

The picture of the beautiful little Italian boy, which we are using on the outside cover this month, was taken by Miss Katherine Bingham, St. Johnsbury, Vermont, who is known for her artistic photographic studies.

* * *

What the troubled world most needs just now is light and faith. From a Japanese comes the suggestion that to our land others must look for both these gifts. May the New Year witness them increasingly available in the lives of all American Christians.

* * *

Attendance at the annual meeting of The Home Missions Council and The Council of Women for Home Missions, to be held in the Marble Collegiate Church, January 9-11, will amply reward any who are planning to be in New York City at that time.

* * *

The Midwinter Meeting of the Congregational Church Extension Boards and the Superintendents' Conference will be held at the Hotel Sherman, Chicago, Illinois, January 15-18, 1922. These sessions will be followed immediately by a meeting of the Commission on Missions.

* * *

At the last meeting of the Executive Committee, the resignation of Rev. George B. Waldron, for nine years assistant superintendent in Florida, was received and accepted. Mr. Waldron has resigned in order to enter the business field. His residence will continue to be in Jacksonville.

* * *

The Congregational Church at Minot, North Dakota, is in need of some second-hand hymnals to supplement what they have; they are using the Pilgrim Hymnal (not the latest edition) and the Chapel Hymnal. They need also about fifty second-hand chairs for the Sunday School class rooms. Perhaps some church in buying new books and pews would be willing to contribute their old hymnals and chairs. Pastor Edward E. Keedy writes that all their money must go to pay the contractors and for other debts incurred in erecting their new building.

* * *

The passing of Dr. Ridolf Risberg, Superintendent of the Swedish Congregational churches under the Home Missionary Society, on October 25, has brought sorrow to his many friends who will miss his wise direction and counsel. Dr. Risberg was born in 1848 in Nysetra, Norrland, Sweden, and was educated for the state church of that country, in the ministry of which he served for seven years. Feeling that his duty lay elsewhere he left the church of his fathers in the early eighties to become a traveling missionary and colporteur of the Mission Covenant. In 1885 he was made Director of the Swedish Department of Chicago Seminary, where he remained until 1916. He was also treasurer of the Scandinavian Alliance Mission. His many years of association in the work of our denomination among his countrymen had endeared him to them, and in his removal they have met with a great loss.

FOLLOWING THE TRAILS OF THE PIONEERS

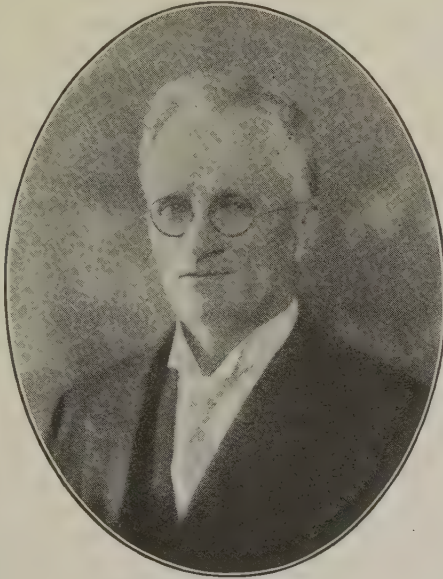
By Jonathan Edwards, D. D., Vera, Washington

(NOTE: Dr. Edwards arrived in Washington in 1886 and at first was closely associated with Cushing Eells, founder of Whitman College, in pioneer missionary work. The flap of his coat-tails from the back of his "broncho express," after fifty years, is remembered with a gratitude the greatest metropolitan preacher might covet. During his fifty years of ministry he has had part in organizing forty-one churches and has built thirteen. He is now preaching at Vera in his latest church, a \$20,000 suburban building. Alert in body, vigorous in mind, sweet in spirit, he has exemplified the best type of high thinking and plain living for an Inland Empire.—L. O. BAIRD.)

WHEN I came to Washington Territory, nearly thirty-six years ago, the first thing I did was to "spy" the country. During the months that I was without my family I rode hundreds of miles on an Indian "cayuse," exploring the region now known as the Inland Empire, extending no less than two hundred miles in every direction. It proved wholesome and invigorating. The region referred to is rich and varied in its resources, and to see it in almost its virgin state was infatigating, if not inspiring. After I had traveled through the rich hills of the Palouse, the fertile and beautiful valley of Walla Walla, the vast prairies of the "Big Bend of the Columbia," the timber and lake regions of Colville, and the picturesque Coeur d'Alene country, I was profoundly impressed that my lines had fallen in pleasant places and that I had a goodly heritage. I had somewhat of a vision of the future, and thought that if Dr. Horace Bushnell's beatitude—"Blessed are they that are at the beginning of things"

—was true, it offered me an opportunity to share in that blessedness; and it has.

I do not deem myself worthy to be counted among the noble band of pioneer missionaries of the Northwest, but only as one who followed in their trails. But I count it among the greatest privileges of my life to have had association with some of the genuine pioneer missionaries of all denominations, Protestant and Catholic. It is my opinion that better, nobler, or more consecrated missionaries, the world has never known. Such an association gave me an opportunity to become informed in the



JONATHAN EDWARDS, D.D.

very earliest history of the country and of the missionary work, both foreign and home. They have all gone to their reward, and I revere their memories. Space will permit me to mention only those of our own denomination, although some of other denominations are worthy of equal recognition.

My first great blessing was to come into close contact with the consecrated missionary, Dr. Cushing Eells.

His period of missionary operations was longer in this Inland Empire than any of whom I know, covering practically half a century. Worthy of mention (and I wish space permitted more), are Dr. George H. Atkinson, of Portland, Oregon, the first Congregational home missionary in the Northwest, and for years Home Missionary Superintendent for the Northwest. He was a magnanimous man of great capacity and influence. Rev. P. B. Chamberlain, the organizer of the First Congregational Church of Walla Walla, and the first Congregational church in the state, was a man of brilliant parts and intense convictions. He was the first principal of Whitman Seminary, which developed into Whitman College. I value highly my association with him.

Rev. N. F. Cobleigh, a rugged, jovial and cultured Vermonter, was our first general missionary in the Inland Empire. He was an indefatigable worker, and drove in his two-wheeled cart like Jehu over the hills, valleys and prairies. The second week after I arrived in Spokane, he took me eighty-five miles in his vehicle to help in organizing a church at Pullman, then a place of one store and hotel. There were but eleven members and it looked small to me, for I had taken part in organizing churches in Pennsylvania that had from fifty to a hundred to start with, and yet there were some protests. The church at Pullman has been a potent influence for good in a town where the State College is located for a quarter of a century, and it is now second to none in efficient ministry in the midst of a faculty of over a hundred and a student body of two thousand. In 1887 Mr. Cobleigh contracted typhoid fever on one of his journeys and died within a few days after returning home. We felt that his loss was irreparable. His widow, Rev. Elvira Cobleigh, continued in doing unusual service for over thirty years before she passed away.

Within two months of my arrival

in Spokane I took a missionary trip alone on horseback over one hundred miles west into the prairie country, and organized a church in the Apostolic manner. It was eighty miles from the nearest railroad. It is doing work today, and is well ministered.

I was fortunate during the early and formative period in being intimately associated with the general workers, and the harvest being great and the workers few, it gave me an opportunity, as a pastor centrally located, to have a part in the organization of Sunday Schools and churches that I could not otherwise have had. I deemed it an extraordinary privilege, and though at times it meant hard work it was rewarding. I have had a part in organizing no less than forty Sunday Schools and churches, the general workers doing the major part of the preparatory work. I want to give due credit and honor to the brave, indefatigable and self-denying missionaries of the Sunday School and Home Missionary Societies. They penetrated the forests, prairies, valleys and canyons, to carry the good news and give religious privileges to the early settlers.

Deacon George R. Andrus, of Cheney, was appointed Sunday School missionary as early as 1885, one of the first engaged by the Congregational Sunday School Society. He was one of the best Yankee deacons I ever knew, and his good works do follow him. He was a devout Christian and had a passion for souls and the wisdom to win them. He was the first, so far as I know, to recommend "Decision Day" for Sunday Schools. I have observed such days since 1887 and have had many hundreds make decisions. The deacon and myself took long trips together, and we have held meetings among sheepmen, stockmen and miners, in log cabins, railroad construction camps, as well as in school houses. We were driven out of one school house to give room to a dance.

We took our first long missionary

journey together in the summer of 1886, going a hundred and fifty miles west of Spokane through the "Big Bend" prairies. The deacon was sturdy and enduring, despite his three score years, but sleeping in a blanket under the open heavens was not exactly to his liking, and the howling of the coyotes disturbed his rest more than it did mine. His Yankee manners conduced to his discomfort sometimes. One night he accepted the invitation of a stockman to sleep in his cabin, while I insisted that my health demanded that I should occupy the haystack. About midnight the deacon crept into the haystack too, informing me that the pre-occupants of the bed made it too hot for him. On the following day his bald head was covered with red blotches, because some of the blood-suckers had made their abode in his hat. Houses were miles apart, nevertheless we held several services, for the most part in the homes of frontier ranchers. We were generally welcomed by all classes, and some devout hearts were made glad, and some were saved. That has been my uniform experience in frontier work, and it is an experience, or a luxury, that city pastors know not of. (To spend a summer vacation occasionally that way would be a wonderful means of grace.) I never knew a better personal worker than Deacon

Andrus. He and his wife were pillars of the Cheney Church in early years. They departed this life at Tacoma about twenty years ago.

Rev. T. W. Walters became General Missionary in 1887 and continued for fifteen years, a period of great development when many churches were organized and much unholy competition practiced. For the reason that I was a little better singer than he (for he could not sing even the Doxology), he sought my aid generally in conducting series of meetings in prospective towns. If the meeting were a success and we

could have a dozen or even less to enter into a covenant to serve Jesus Christ a church would be organized. In our association together more than a score of churches were organized. Hard work and exposure on the part of Mr. Walters compelled retirement before he was sixty years old, and his decease took place at Colfax three years ago.

We had times of refreshing from on high, with remarkable evidences of the converting power of the Gospel of Jesus Christ. We had delightful times together, making hardships a luxury, and among people of the roughest exterior we found choice characters. On one occasion we slept together at a certain place, and I being the better sleeper found myself alone when I awoke in the morning. I hastened to



PART OF THE "INLAND EMPIRE." THE CIRCLES INDICATE WHERE CHURCHES WERE ESTABLISHED

times of refreshing from on high, with remarkable evidences of the converting power of the Gospel of Jesus Christ. We had delightful times together, making hardships a luxury, and among people of the roughest exterior we found choice characters. On one occasion we slept together at a certain place, and I being the better sleeper found myself alone when I awoke in the morning. I hastened to

dress but found myself minus a shirt. I ransacked the bedclothes and closet over and over again, to no avail. When Mr. Walters came into the room he was sure the shirt could be found and he went through the same process of searching that I had, but

with no greater success. As a last resort I challenged him to take off his collar and unbutton his shirt, and lo and behold he had two shirts on. The story of the shirt is well known among the old settlers of the Palouse.

(To be continued)



THE WHOLE HOME MISSION FIELD

By Alfred W. Anthony, LL. D., Executive Secretary of the Home Missions Council

THE whole home mission field includes properly every agency and every influence, whether religious, moral, philanthropic, or political, which effect in any manner the welfare of people, and help bring in the reign of Jesus Christ in America. The field may be defined in at least a half-dozen ways.

Geographically, a line drawn around all of the forty-eight states, and then extended to include Alaska, the Sandwich Islands, Mexico, Guatemala, El Salvador, and the West Indies (meaning Cuba, Porto Rico, Hayti, and Santo Domingo), will make the physical outlines. Mexico, Guatemala, and El Salvador are included because one Home Mission Board (the Baptist) works there. Other denominations work in Mexico, Guatemala and El Salvador, through their Foreign Mission Boards. The geographical extent is about one-sixth of the land area of the earth.

So far as races are concerned, the home mission field includes the Indians, who have been rightly called "the first Americans," Eskimos, Mexicans, the Orientals (including Chinese, Japanese, Hindus, Koreans and Armenians), new Americans of every stock, Jews, and Negroes.

All of these people present home mission problems arising from their various conditions. Some are crowded densely in great cities; others are scattered and isolated on the open countryside; others as laborers toil in huge industrial enterprises; some live in lumbering and mining camps; others are the roving hand-workers who follow seasonal occupations in

the harvest fields; and so we have the urban, rural, and industrial problems, and the problems of the migrant groups.

Then the home mission field is divisible into the religious groups which are involved. Protestants, constituting more than one hundred denominations pushing each its own propaganda, are nevertheless learning to co-operate in great interdenominational undertakings. The Roman Catholics, especially since the war, are showing missionary zeal and enterprise in new undertakings of a social and philanthropic character. Jews, both orthodox and liberal, have awakened to the need of ministering to their three and a half millions people in this country. Mormons send out missionaries, two by two, in large numbers into practically all states of the Union. And socialism, really a religion now to many of its advocates, has assumed threatening aspects. In the midst of all these types of religious belief and practice the home mission worker seeks to make known the essential message of Jesus Christ.

The methods employed are various. Churches and Sunday Schools are established by itinerant preachers and colporteurs and are sustained by missionary pastors. Mission stations and community houses seek to reveal the Christian life in foreign settlements and slum areas. Schools are founded, books, periodicals and literature published, conferences held, and social services of almost every description rendered with the intention of adapting the message of Jesus to every human need.

The agencies at work are almost beyond enumeration. Almost every church as it seeks to build itself and minister to its own neighborhood is a home missionary organization. Churches combine as associations, conferences, conventions, presbyteries, synods, districts, and dioceses and carry on extensive missionary work of almost every kind. Denominations have national societies, bureaus and boards; and these in turn unite in an interdenominational Home Missions' Council and Council of Women for Home Missions, to correlate and co-ordinate the diverse efforts for the greatest efficiency, without conflict and waste. Then there have come into existence, usually on individual initiative, a host of interdenominational, or undenominational, bodies, working in the home field as an ally to the churches, aiming to improve conditions of health, or to heal the sick, or to relieve poverty and suffering, or to meet the needs of children, the aged, the unemployed, and other needy classes. These are all working effectively in the home mission field, as are also organizations like the Young Men's Christian Association, the Young Women's Christian Association, the Woman's Christian Temperance Union, the Salvation Army, temperance societies, educational institutions, and similar organizations.

The whole task is to make the United States, as a nation, and the people, as individuals, Christian.

Three aspects of this task are just at present prominent and urgent:

First. The principle of co-operation is taking the place of unlimited competition. Partisan cries may still be uttered, and sectarian advantages still be sought, but the exclusive and selfish spirit is less winning and is winning less than ever before. The practice of co-operation which was compelled by the war has strengthened the passion for co-operative action which has been coming into expression for almost half a century.

The Interchurch World Movement had its phenomenal growth, not because it was new, but because opportunely it embodied this leading desire. Men know that all well-wishers for humanity and all unselfish servants of mankind must be allies.

Second. The discovery of neglected areas and unperformed service has aroused the conscience of churches. Townships have been found which are reverting to paganism, because in our sectarian zeal we have left them open to dissension and strife. City blocks have come to light which are as destitute of religious services, and in some instances of the ordinary moral and physical safe-guards, as though they were in the midst of African jungles. Large groups of workers have been reported who, because cut off from the humanizing influences of Christian society, nurture convictions inimical to all forms of orderly government. It is apparent Christianity has not yet won the earth, and Christians in America must be on the alert.

Third. There is the important problem of living in right relations with races and classes. More than half a million Negroes have migrated from the southern cotton fields into northern industrial centers, seeking higher wages and better social conditions. The North has shown itself unprepared to receive them. Between Gentiles and Jews hatred exists, and each treats the other contemptuously. Labor and capital distrust each other. The rich and the poor fail of mutual understanding and fellowship. In a great city people who live on the same street, or in the same apartment house, do not speak because they do not care to know each other.

All this must change. Jesus was the incarnation of love amongst men. He had compassion. He showed sympathy. His life must be incarnated in mankind. That is the solution of the problem of living in right relations with races and classes; that is the greatest present task in the whole home mission field.

WITH THE CHILDREN ON ELLIS ISLAND

By Mrs. Jennie F. Pratt

THERE are many things I could write about our school at Ellis Island, but I shall tell you only of the most important. Since I have been with the school we have had about one hundred and sixty children a day. In the school, we are giving out about forty pieces of clothing a day, and in the detention rooms, thirty pieces. While we are busy in the school, that is only part of our work, as we help in the detention rooms, writing letters, sending telegrams, getting in touch with the various welfare societies, etc. We try to cheer the mothers and children who are frightened. When they see us, their faces light up, for they know we are their friends.

Look at that long line of children marching in that narrow room! Who

are they? They are the children who are detained at Ellis Island for various reasons. Are they happy? Yes, most of them are delighted to be able to sing and play in this clean room and to gaze at the pictures on the wall. We have kindergarten work among the children between the ages of two and seven. Little Moses can sing the songs and build houses with the blocks. Esther is happy because she has made a little wagon. Anne, who comes from Palestine, is busy playing with a rag doll. Every nationality is represented in our school. We are all neighborly and kind to one another. There is Lydia, from Greece, who is crying for a doll.

We have only one doll, and we let each child play with it five minutes. The children love to play with American toys. One little boy took a scrapbook and hid it in his coat. When asked why he did this, he replied, "My little sister is in the hospital, and my father is dead, and my mother has no money to buy her a book." Could we refuse to let him have the book for his sister in the hospital?

Over near the piano there are four benches where girls are sitting sewing. They are learning to make an outfit for themselves, and when they

have finished one of their own, they will make another for some kindergarten child. In this way they are learning to be of service to others. We make outfits of old clothing which is



SCHOOL ROOM AT ELLIS ISLAND

sent to the Island by the Home Missionary Society or by friends who are interested in our work.

Over by that blackboard are ten benches filled with boys and girls. This is the English class. How eager they are to learn to read and write English! This is the most encouraging class we have. One of the boys, who is only eleven years old, is going to Akron, Ohio. He has not seen his mother and father for seven years, and has come from Russia with his three brothers and sisters.

Little Sam Goldberg was held at the Island because one of his brothers had eye trouble. The Hebrew Society helped them and tried to gain

admittance for them to the United States. During the war Sam's parents had been able to get no word from them, but as soon as the war was over, his mother found out that they were living and sent money for them to come. Sam was here three months and during that time learned to speak English very well. He was finally admitted and was very happy at the thought of joining his parents after all his sufferings in Russia.

Two little girls and their mother were put on board the return steamer because one of them had an infected eye. The father was an American citizen and had a home waiting for them. I interested the Italian Society in their case, and new briefs were sent to Washington. The father promised to consult a physician about little Bendetta's eyes and guaranteed that she should not be put in an institution nor become a public charge. The answer came back to admit them. This family is very happy in being united and is very grateful to the school.

Two girls from Poland, between the ages of fourteen and sixteen, were deported because over the quota. They had attended our English classes and were heartbroken because they could not join their brother in America.

A family of seven children attended the school. They were very sad and would not play with the other children. When asked the reason, they replied: "Oh, teacher, we cannot

play, as our father is dead and we are ordered to be deported to Italy with our mother. We have an aunt in Los Angeles who is well-to-do, and

who has two sons, one a doctor and another a lawyer. Our father was a merchant in South America and worked hard to give us an education. We speak Spanish, French, and Italian, and all play the piano except the little two-year-old sister." I got in touch with the relatives and the Italian Society helped them. They were admitted on bonds. The day they received the good news they sang "America." Those

bright-eyed children were a happy sight. They wrote me a long letter afterwards and they are making a number of scrap-books for the school.

Little Anna Lambrise, whose father was killed by the Turks, and whose mother died when she was born, comes from Smyrna, Asia Minor. A neighbor, Mary Halsdjok, who is to marry a well-to-do Greek, brought her to America. We interested a welfare society on their behalf, and they have been admitted on bond. I asked Anna what she wanted to be. "A teacher in Asia Minor so I can help girls like me who have no parents." Let us hope that Anna may return some day to help her own people.

In closing I want to say that we need your support in the school. Do not let us drift by ourselves, as a little help will make very, very many happy.



WITH HER BACK TO THE
OLD WORLD



COURAGEOUSLY FACING
THE FUTURE

CHRISTIANITY IN THE MIGRANT FIELD

THE Christian social work for farm and cannery migrants conducted by the Women's Home Mission Boards through the Council of Women for Home Missions completed the second season last fall. A good demonstration has been made of what can be done for these seasonal workers, chiefly foreign-born, who drift about to the country canneries and truck farms. Amid the discomforts and loneliness of this nomadic life, they are peculiarly open to any attention given them by Christian workers. The living conditions in the shacks and bunkhouses are of the lowest; indiscriminate housing and lack of sewerage, proper disposal of garbage and other sanitary precautions, obtain in the vast majority of the quarters attached to the canneries. The need of Christian service is great, the opportunity practically unlimited. There are more than two hundred canneries in one county in Maryland, with nearly a hundred in other counties in Maryland and Delaware; then there are the beet fields of Colorado, the oyster canneries of the Gulf coast, the fruit farms and canneries of California and the Northwest.

The industries fluctuate to the extreme of uncertainty. The majority of the owners of truck farms and canneries would not allow denominational projects in connection with their establishments, but would welcome interdenominational work. For both reasons the needs of the workers can

best be met by inter-board service. Fourteen Boards formally approved the plan of the Council of Women for Home Missions acting as agent, and ten of these Women's Boards furnished the necessary funds last year. In 1920 eight Boards had co-operated.

Under the executive, Miss Lila Bell Acheson, eleven workers, chosen from the finest college students and experienced Christian workers, were employed. At each center there was a specialist in day nursery needs, one in playground work, and one in domestic science. Three stations were made ready and intense work was carried on for the brief season of the business.

It was a very light season for the canning industry, but a much better year than the one preceding for the social centers. Both cannery owners and employees gave the workers an eager wel-



POLISH CHILDREN IN PATRIOTIC DRILL IN FRONT OF PRESTON SCHOOL

come. All three stations had the advantage of equipment left over from the previous year. Two of the stations were located in the chief canning districts of Maryland, and the third was in a farming region of central Delaware.

The attitude of the groups served may be gathered from this incident: one of the teachers discovered that some of the children from her center had visited the children at a nearby cannery and had told them, "Our place is a hundred times better than yours, for we have lots of nurses and things." The nursing had made a strong impression because the babies were bathed every day and the dress-

ing of wounds was a large feature of each day's work, the injuries ranging from cut feet to bad human bites and blows on the head. Hot lunches at this station were so popular that a sick grandmother asked her daughter, "Why don't you make good soup like this? If you had given me some like this yesterday, I would not have been sick. Another woman declared that her child, which had hardly been expected to live, had regained its health from the feeding and care given by the workers. As many as fifty-five children at once would be seated, waiting for the blessing, with their steaming bowls of stew before them.

At Preston, Maryland, the workers were on hand before the colony of Polish people arrived, and made the most of a very short season. "School" kept every day, with music, worship and Bible stories, games, expressional handwork and dramatics. The work of the day nursery won the hearts of the fathers and mothers by turning out the babies daintily clean, immaculately dressed and with bobbed hair. The townspeople remarked upon the improvement of all the children in their behavior about the town.

At Bel Air, Maryland, the owner has built a pavilion for the welfare work in a wooded spot next the colony shacks, and here was the largest colony and the longest season, as the Polish people worked in the growing fields before the cannery opened. The workers ministered to all ages, from tiny babies to mothers and young men. The children had to be taught to play, and the improvement in their spirits and physical condition was commented upon by the county nurse. The response of the older people was very good, even calling for impromptu parties several times when

the cannery was shut down. Toward the close of the season, evening hours of songs and Bible stories from lantern slides was given, and every one, including the "row boss" and the big boys, was ready to help; the whole colony assembled on the grass in the moonlight and gave fascinated and reverent attention. That the teachers were much loved was evident in the rush to greet them every morning and in the lingering farewells. One of the women, unable to express herself freely in English, tried to give some money to the head worker in return for the kindness to her children.

Near Dover, Delaware, work for the Italian farm colony was located in a country school house and in a portable cottage which was put up next the school. A special feature here was the club work for the big girls and boys who welcomed the opportunity for sewing and for the study of English. The state health workers co-operated and the neighbors are advocating a continuation of the clubs with an Americanization program throughout the year. In a good season for crops there will be many Italian farm workers staying with these Italian settlers. Until this no welfare agencies of any kind had touched the little colony.

Beside the playground and handwork features, at all three stations there was daily worship, Bible story, or drill and a program similar to that of the Daily Vacation Bible Schools; Christian literature and Scripture portions in Italian or Polish were eagerly received. One employer declared, "This is a wonderful work. The money of the Boards could not be spent to better advantage." A local priest said, "You are doing good work."

Christian hope of immortality cannot be an egotistic hope, because the affection does not center upon an individual; it is in its very essence social; love enters into its very composition, and it looks forward to a communion of good as its end and goal. Christianity knows nothing of a hope of immortality for the individual alone, but only of a hope for the individual in the body, in the eternal society of the church triumphant.—J. B. Mozley.

YOUNG PEOPLE'S ACTIVITIES AT DENVER COMMUNITY

By Mildred A. Kenney, Denver, Colo.

(EDITOR'S NOTE: Miss Kenney is Director of Religious Education at the Sixth Avenue Community Church, Denver. She entered upon her duties there early in the summer. The following excerpts were taken from the narrative report of her first quarter's work.)

THE director's first effort was, at the request of the superintendent to improve the worship programs in the different departments, beginning with the primary. In the junior room a satisfactory program of worship was in force. This included as special features an opening voluntary played by one or more of the juniors at the piano, a memory song for each month, and weekly drills in Bible information and location of references. The department's worship was hindered considerably by tardy arrivals and confusion in some of the classes. Effort has been made by the director to impress upon the teachers the importance of their own attitude during the worship period. The problem of late arrivals was met by closing the doors for ten minutes at the opening of the services and providing the late-comers with seats in the entry.

A contest for On Time, New Members, Lesson and Memory Texts Learned, Behavior, Extra Work, was started in the junior department in August. Stars are given as merits

and the names of the contestants are published on the bulletin board each month in the order of the number of merits received, the last report being left up with the new for comparison. This has been especially effective in gaining new members and in getting extra work done. We have also started the permanent system of enrollment, with a secretary and assistant in charge.

A memorial chart has been prepared by the director on which are the names of those who desire to send flowers in memory of some dear one for the Sunday services. Arrangement was made with the Flower Girls' Association to call for and distribute to hospitals and other institutions all flowers brought to the chapel and not disposed of otherwise.

Our share in the social life of the community for the quarter included a series of Sunday School picnics in Washington and City Parks. They were all well attended and thoroughly enjoyed. At the two big department picnics definite programs of recreation were carried out; these included



"SUNSHINE CLASS" AT CITY PARK, DENVER

suitable games and "stunts," one of the latter being a "lion hunt" for a toy lion, capture of which was effected by the keen eyes of the tiniest girl. Toy airplanes were furnished as souvenirs. There was ice-cream in abundance, a worth-while extravagance, if only for the little sisters, who in order not to be late for the picnic had gone to the teacher's house before breakfast, provided with a lunch of cold waffles; they made the pitiful confession that mother had advised them to "eat lots of ice-cream, 'cause maybe we won't get any more this summer."

The various classes held parties, one of which was a "bacon fry" in the country, the trip being made in cars secured from church members by the entertaining class. The recently organized Camp Fire group spent a day locating a suitable spot in which to hold out-of-door ceremonial meetings. A picnic lunch and a lesson in how to lay three kinds of camp fires completed the day's program. A Camp Fire party was held in September at the home of a friend, at which the hostess took the girls upon a post-card trip to Europe.

During the summer months the director held a story hour for the children of the community. In addition to hearing and dramatizing the stories of the Child Moses, Moses leading the Israelites out of Egypt, Joseph and his brethren, the story of Ruth, missionary experiences of Paul, and other stories, the children made a doll-house for the roof-garden of the Children's Hospital. The boys were the carpenters while the girls made upholstered furniture, rag rugs, and curtains.

Of the calls made in the community, one of the most inspiring was that to the home of a Hungarian whose

children were attending our Sunday School and week-day activities. The wistful eagerness of the three little girls who had come to us with almost no knowledge of the Bible and their rapid progress in class work had called my attention to them particularly. Often the children were not properly clothed, but they were al-



DOLL HOUSE MADE BY "STORY HOUR" CHILDREN

ways clean. I called expecting to find a poverty-stricken home, but instead found a neat, prosperous looking apartment above a store, owned by the father of one of the children. The other two children, cousins, lived with their mother, who had been forced to work out since the death of her husband. The little Hungarian mother talked freely and eagerly, for she was desperately lonely, and told of their experiences in this country, and how glad she and her sister were that their little girls were being taught to "talk to God." The children have not missed a Sunday since they started to Sunday School.

Certainly the children are the great challenge to the Church and her one great hope. Would that there were more hearts as eager and open for Christian education and religious training as are the hearts of those three little girls.

IMPERATIVELY NEEDED, for frontier ministers obliged to take long trips for church and other services: aviation, sheepskin lined, fur-lined, or fur overcoats—one 36 or 38 chest, two 40, one 42, and one 50; also automobile robes, fur or the equal. Will donors communicate directly with the Woman's Department of the Home Missionary Society.

IN YELLOWSTONE PARISH

By Louise Herrick, Billings, Mont.

JULY 15th was the first day spent in the parish, which consists of Big Horn, Custer, Pompey's Pillar, and the Big Horn Valley Sunday School. During the morning Superintendent E. H. Johnson introduced me about town and I became partially acquainted with Custer. In the afternoon one of the men took me out into Big Horn Valley neighborhood (in the side-car of a motorcycle), and left me to my own devices. I called up and down the road and learned much about the "Montana Plan" of agriculture. As in Kansas, one can cut across the fields at will and never be bothered about irrigation ditches. The next afternoon I called all around Custer again, and that night had six girls out on the rocks to sing. Two weeks later this number had grown to ten, and two weeks after that to twenty and some boys.

Custer has Sunday School in the morning and the attendance averages fifteen, running from eight one cold morning to twenty-five. There should be an enrollment of a hundred and the average attendance should keep close to fifty, making allowances for the boys and girls who live out quite a distance and who must help with the farm chores. The superintendent is splendid, and if we had such leaders in all our small towns we would not have so difficult a job to get teachers and other helpers. The Pil-

grim Standard and Missionary Education Charts are both in use. The help given by Miss Stella Jordan in September was very greatly appreciated by our workers. There are a number of girls between the ages of twelve and sixteen and nearly all are enthusiastic for Camp Fire work. The seventh and eighth grade teacher is my assistant guardian. The school principal is an invaluable aid. He and his wife have had a splendid Christian education, and they are anxious to help in anything that will be of service to the boys and girls.

The Big Horn Valley Sunday School is really an outstation from the Custer Church. The school-house is part of the same district and the school directors are the same. The people should be united with



MISS HERRICK MAKING THE ROUNDS OF HER PARISH

the Custer Church. The Lutheran minister goes into Custer twice a month and holds meetings with the people on Saturday evenings in the homes. The Catholic priest comes every other Saturday morning, but holds only one Mass a month.

Big Horn (station on the Northern Pacific in Treasure County) is one of the typically isolated communities one reads about. The valley extends on the east side of the Big Horn River for some twenty miles south and on up Tulloch Creek and Burnt Creek. If one wants to get to Custer (six miles distant by rail), one must go east about twenty miles to cross the

bridge and around north via Yellowstone Trail, or south to Hardin and up this road. The only method of communication is by telegraph and mail. The school is accredited and has a building of standard construction. Its piano and hardwood floors make it the center for all social activities as well as the only place for church meetings.

Last summer the grasshoppers and early heat spoiled all the crops, which had promised so well in the early spring. The ditch, upon which so many had staked their all, failed, taking away about \$72,000. This means, of course, that the church work cannot be adequately supported. Many of the people want religious services but do not want them until they can pay for them; as they say, no "charity religion" for Big Horn.

At Pompey's Pillar we are making

definite strides. The Sunday School is well supervised by one of the public school teachers. We have a teachers' training class which meets every other night, and we have choir practice also on that night. Pompey's has also a Catholic Church, with Mass twice a month on Saturday mornings. There is a beautiful spirit existing between the two churches, and we have a number of Catholic children in our school. Pompey's is made up almost wholly of young people and young married couples, and enterprise is not a misplaced adjective. The people brag that they have the best hotel on the Huntley project, and they have (I know for I stay there). They have not yet learned to co-operate, but I am hoping that the building of our church and the community "stunts," which we are doing, will help that immensely.



FIFTEENTH ANNUAL MEETING

THE HOME MISSIONS COUNCIL AND THE COUNCIL OF WOMEN FOR HOME MISSIONS

By Rev. Rodney W. Roundy

THE joint sessions of the two Councils will be held in the Marble Collegiate Church, January 9, 10, and 11. On Sunday, January 8, at three o'clock in the same church, a service of devotional and inspirational character for members and others will be conducted by Secretary Charles E. Burton. Dr. Charles L. Thompson, President of The Home Missions Council, and Mrs. Fred S. Bennett, President of The Council of Women for Home Missions, will preside at various sessions.

For the churches in Greater New York and in Northern New Jersey special arrangements are being made through the leaders of the various Protestant denominations to have attention paid to the cause of Home Missions at the church services of January 8. Individual pastors of the various denominations are arranging for special sermons on Home

Missions either by themselves or others. Reference will also be made in pulpit prayers to the responsibility of Christianizing America and raising up leadership for that great end. Church calendars will take notice of the date as of significance to Home Missions.

At the various sessions of the annual meeting chairmen of committees will report and addresses will be made on the following topics: Schools of Missions, Women's Church and Missionary Federations, Recruiting the Home Mission Force, Publicity, Missionary Review of the World, Study Courses and Literature, Hebrews, Orientals and Hawaiians, Negro Americans, Alaska, Indian Missions, Spanish Speaking Peoples in the United States, the West Indies, Mormonism, Migrant Groups, New Americans, Church Building, Town and Country, Cities and Urban

Industrial Relations, Comity and Co-operation. Progress of the work and future plans of the Committee on Social and Religious Surveys will also be reported.

Special features of the program center in race relations and in the application of Christian principles to industry. "Race Relations the World Over" will be the theme of Dr. James H. Franklin, Secretary of the American Baptist Foreign Mission Society, on Monday evening, January 9. Hon. James J. Davis, Secretary of Labor, has been asked to speak at the evening session of Tuesday on "The Larger Implications of Co-operation." In connection with the report of the Indian Committee it is expected that either Hon. Charles E. Burke, Commissioner of Indian affairs, or Superintendent H. B. Peairs, of Haskell Institute, will speak.

January 6 and 7 in the Assembly

Room, Seventh Floor, 156 Fifth Avenue, a conference on Mission Work among Negroes as conducted by the various Boards, white and colored, will be held. Outstanding administrative officers, college presidents, active missionaries and ministers will take part in the addresses and discussions. The following general themes will be presented: Negro Education by Home Mission Boards (white and colored); The Negro Church Ministering to Life in the Community; Home Mission Work and Inter-racial Good-will, and An Adequate Church Program for Negro Churches. Dr. Thomas Jesse Jones will speak upon "Education and Life," and Dr. Alfred W. Anthony upon "The Principles of Co-operation in Missionary and Christian Work."

Congregational Pastors are particularly urged to make use of Sunday, January 8, in keeping with the above suggestions.



GROWING INTEREST IN THE FINNISH FIELD

FOR about a year Rev. Andrew Ojala has been a traveling missionary under the commission of the Home Missionary Society in Washington and Idaho, with occasional visits to Oregon. Mr. Ojala was ordained in 1910, having studied in the Finnish department of our seminary in Chicago. He spent several years before and after his ordination in missionary work among his people in this country and in Canada, largely at his own charges, meeting his expenses from the offerings of the people and from selling books. His field now brings him into touch with perhaps a thousand families scattered through some thirty or more communities, and in this work he has commended himself to both the Finnish and American people. He has sent in three clubs of subscribers for THE AMERICAN MISSIONARY, and his last remittance was accompanied by a letter from which we make the following extracts:

"God has protected the Congregationalists from squeezed-up religion and given them strength to do mission work. The Finnish people have had the pleasure of working under the Congregational Church, receiving aid from them for more than thirty years. Many difficulties have been met but we have, with the strength of God, overcome them, and been a blessing to our people not only in this country but also in Finland, where many going from this country have done good work. Brother K. A. Ylenius from Quincy, Massachusetts, has worked faithfully in Finland for about fifteen years. Rev. W. W. Sundelin, formerly in our seminary, was in Finland for some years working for the Christian Endeavor Society and the Free Mission church. He is now back in this country.

"Many books written by Congregationalists have been translated into Finnish and Swedish, and are read not only by the people but by the

younger ministers particularly. In this way, D. L. Moody is present in some churches that would not have allowed him to speak in their pulpits. There is a growing work among young people, who are attracted by

our lively music and the use of various instruments in connection with the choirs. Among the younger ministers there is a growing interest in Evangelistic work, and the weakening of Socialism opens opportunities."



THE RUG AND THE LITTLE CHURCH

By Rev. John Humphreys, Angola, Indiana

IT was just over the state line, some twenty-five miles from the great city. But a few years ago it was a quiet little country place, far removed from the distractions of the bewildering city. Now it feels the out-reaching hand of the big industries, and on Sundays the main street of the little village is filled with an unending stream of automobiles coming and going with feverish haste. The little church, feeling the pull of all the varied allurements in the ever increasing tide of industrialism, struggles to keep a quiet and inviting place for the few residents and the occasional visitor who stop to rest and to worship for a moment. On the outside it is only a little white church, on the inside it breathes the spirit of worship and its walls speak of God.

The young people of the church planned and worked for many weeks to buy a rug for the pulpit and choir, and when it was purchased it made the little church look fine. Every one was much pleased and all looked for-

ward with pride to the day when the Association of Congregational churches should meet with them. Just a few days after the rug was laid it was stolen from the church, and when the association met the great preacher from Chicago stood upon the bare floor.

The little church struggles to hold aloft the light of truth to the crowds passing along the crowded street and to afford its young people a place in which to worship God and to grow up in the knowledge of the truth. Few in number are they who bear the torch and carry the load, but the young people will work and save for another two years for another rug. Is it worth the price and the labor of two years? Spring and fall they will work in the beet fields or the near-by factories, for their love for the little church knows no bounds. They will beautify and honor it, for is it not the house of God? And does not the Home Missionary Society expect them to do their best?



GRAND FORKS, NORTH DAKOTA

OUR church at Grand Forks ministers not only to the residents of the city but to the students at the university. Rev. Laurence B. Robertson, of Calumet, Michigan, a graduate of Oberlin, began his pastorate there in September, and the work has started off most encouragingly. A financial campaign surpassed their most optimistic expectations. Many members of the university faculty are serving on the Board of Trustees and in other responsible po-

sitions. The number of students attending the services is increasing. The Building Society has a large investment in this property, and the Home Missionary Society is standing back of the present program. Inasmuch as the young people at the university come from all parts of the state, Congregational families are very largely represented in the student body, and in this way our church at Grand Forks occupies one of the most strategic positions in North Dakota.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matur- ed Conditional Gifts
		Contribu- tions	From State Societies	Total	Paid State Societies	Net Avail- able for Nat'l Work	
FOR THE MONTH OF NOV.	Last Year.....	18,200.26	4,305.76	22,506.02	8,677.13	13,828.89	8,998.05
	Present Year...	13,395.96	2,046.35	15,442.31	3,201.89	12,240.42	4,427.15
	Increase.....	.....	.....	.....	.....	.....	.....
	Decrease.....	4,804.30	2,259.41	7,063.71	5,475.24	1,588.47	4,570.90
EIGHT MONTHS FROM APRIL 1	Last Year.....	132,863.53	22,408.65	155,272.18	53,511.78	101,760.40	66,932.21
	Present Year...	104,851.50	24,715.52	129,567.02	47,442.72	82,124.30	62,960.76
	Increase.....	.....	2,306.87	.....	.....	.....	.....
	Decrease.....	28,012.03	.....	25,705.16	6,069.06	19,636.10	3,971.45

FACING THE SITUATION

AT the November meeting of the Executive Committee a vote was passed requesting the Business Committee to face the situation indicated in the figures shown above and to be prepared to recommend such reduction of home missionary work as may seem necessary for action of the Directors in January. Adding to the above decrease the debt of \$20,000, and supposing that proportionate decreases may be expected to the end of the fiscal year, March 31st, there seem to be prospects of a deficit of some \$50,000. This is the amount which the Committee will try to cut from the budget of current work. This seems suicidal when we remember that there are already reductions to the number of 562 fewer home missionary churches and preaching stations, and 344 fewer home missionaries than before the war; and further, that home missionary work today determines the strength of the church tomorrow for all phases of Christian life and service. But the Directors feel that the churches do not wish them to carry any more work than there is reasonable expectancy of receipts to cover.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amounts to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 5; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Happy New Year to all the churches which have received the Helping Hand of this society during the past year! Yes, and to all those also which in the sixty-eight preceding years were aided in their time of need. May this New Year be the best ever for them in all their work!

* * *

Plymouth Church, Belmont, Massachusetts, dedicated recently its new pipe organ which had been installed at a cost of \$3,400. The fact that it was entirely paid for added to the enjoyment of the musical service.

* * *

Trinity Church (Congregational), New York, has been transferred from the Bronx to Pelhamwood, a suburb of New York, where the first unit of its new house of worship has just been made ready for occupancy.

* * *

Our church in Geneva, Ohio, has a house of worship and parsonage, but the Men's Club is of the opinion that the equipment is incomplete for the modern work of a church. So they have started a building fund for the erection of a parish house to be erected soon to meet the educational, social, and recreational needs of the community.

* * *

Some one inquires about Life Members of this Society. We have many who became such before the Kansas City Council. Some changes in methods resulted from that meeting. But we gladly create Honorary Life Members on receipt of fifty dollars from any friend who wishes to help along this important work. It is a goodly fellowship. We would like to increase it. Why not have your name on the list?

* * *

The Church of Christ at Dartmouth College has been enjoying a triple celebration in Hanover, New Hampshire. Its hundred and fiftieth anniversary was observed in a newly decorated and renovated building (a Colonial church dating back to 1793); a fine organ, the gift of Mr. W. C. Runyon of Scarsdale, New York, was dedicated; a new parsonage was built, and the new minister who is to occupy it was installed as pastor.

* * *

Some time ago some one sent us several photographs of our Congregational churches in California. Among them was an attractive Gothic church in the Garvanza district of Los Angeles, which we printed on the fourth cover page of our last annual, as a Congregational church. It is really "The Church of the Angels" belonging to our Episcopal brethren who are to be congratulated on having in that part of "The City of Angels" so beautiful a house of worship.



GOING TO CHURCH IN ODESSA, WASHINGTON

FROM THE LANDS OF LUTHER AND TOLSTOY

By William W. Leete, D. D., Boston, Mass.

IT has been my fortune this summer to visit many of our churches between the Great Lakes and the Pacific and no visits have been more rewarding than those among the German folk. It has surprised some of us to be told that there are 256 German Congregational churches in the United States and that they enroll over 18,000 members. Many of them came directly from Germany, but a large percentage came here only after a long sojourn in Russia. Upon the Volga they spoke the language they had learned on the Elbe and the Rhine, and even here the elders still cling to the mother tongue.

During the war we watched every man whose name or whose brogue suggested Deutschland and the members

of these churches were under surveillance just like the rest. But suspicion in almost every case was converted into praise. Time and time again the German congregations surpassed according to their ability the subscriptions of native American congregations to the Liberty Loans and to the many other forms of relief. The pastors in many instances became promoters of these movements and by public as well as private addresses they changed the opinions of a large German element that had no connection with the churches. We are also safe in affirming that the loyalty of these people to the United States has been much increased by their connection with our denominational life. Many of them have been wards of our Home Missionary So-

ciety and their houses of worship have been finished only by the aid of the Church Building Society. The state superintendents, and especially the head of our German Department, have done much to keep these churches in touch with the rest of us. but it must, however, be admitted with regret, that close acquaintance and mutual understanding is something that yet remains to be cultivated. Possibly, what I am writing may be of some slight help to this end.

One happy characteristic of our German friends is that they go to church. They all go and they go no matter what the weather is. Going to church may not be religion, but it is at least comforting to the minister when he looks down from the pulpit to see somebody there. The Congregational Church Building Society in 1902 made a grant of \$500 to the church at Odessa, Washington, which is pictured in this article. The crowd that gathers about its doors each Sunday shows that the gift was well bestowed.

What a splendid promise is in the group of children that you will always find in their Sunday Schools. A good share of these boys and girls are

also at the morning preaching service. The First German Congregational Church of Lincoln, Nebraska, had worshipped for years in a little building in which a hundred people could scarcely be comfortable. By a loan of \$1,000 and a grant of \$4,000 a fine new structure has recently been dedicated and such a scene as this in the picture was made possible. To see these children sitting with their parents in the church service and to hear their stirring congregational singing is a religious experience worth going far to obtain. The collection is usually taken during the singing of a hymn. Does anybody fail to see the collection plate because he is occupied with his hymn book? (We have seen that dodge played many a time by so called respectable English speaking congregations.) Far be that from the German Christian. As the offering is laid down the notes rise still more exultant. It seems as if in setting aside this money for Christ's use he felt a special inward joy and a renewal of Divine approval. The young people and children give as well as their elders. For years it has been known that the average giving of our German Congregational churches was



LINCOLN, NEBRASKA, FIRST GERMAN SUNDAY SCHOOL

far ahead of that of the rest of us.

One-third of any German congregation could not understand a discourse in English. A second service in English is, however, being gradually introduced. The Sunday School

standing in front of the Second German Church of Portland, Oregon, is the pastor who through the past summer, five mornings in a week, has performed this free service of instruction for his flock.



PORTLAND, OREGON, SECOND GERMAN CHURCH. A SUMMER SCHOOL AT THE CHURCH DOOR

helps and the literature for the young people's society are still in German, although the young people all speak English and prefer it. In one church, on a Sunday afternoon, I attended a young people's meeting. Forty young men and thirty young women were present. Many took part, most of them reading from the German helps which had been put in their hands, but all those who spoke extemporaneously used the English. Both languages will be used for some time yet. Every foreigner among us should learn and use our English speech, but we cannot blame parents who wish to have the old preserved with the new. Some of the pastors hold classes during the summer vacation and among other things they drill the boys and girls on the use of the German language. They told me that their young people were sure to learn and use the English and they felt that it was their duty to help them to know and keep the language of their fathers. If we were in a foreign land, no matter how much we loved it, we would not wish our children to lose their knowledge of the English. At the right of this group of children

But the great emphasis among the German churches of our order is religion. They preach and teach Christ with ardor and insistence. If their young people love Christ, they think that will give them all the joy they will ever need to seek anywhere. Perhaps they fail to teach what being a Christian will call a man to be and do in this busy, complex world, but can we not well help to pastors and houses of worship a

set of people among us who gather in large congregations for prayers and praise, who emphasize the cardinal duties of honor, truth, reverence and benevolence, and who exalt above every name the name of Christ? Look at this group of sixty-six young people who joined the Free Cross Church, at Fresno, California, last Easter. They hold in their hands the diplomas granted for passing certain examinations on Christian doctrines and duties. There has been in their admission to the church more that is mechanical and formal than suits some of us, but the essentials of faith and duty have been inculcated, and churches of any language that are committing our youth to such things are not only serving the Church of God, but they are saving American society. The building in which this fine group of young people worship was finished five years ago by a loan from our Building Society. Its membership is now over 1,100 and one-half of the loan has already been returned.

At Dinuba and Sanger, both within thirty miles of Fresno, vigorous churches are coming up through the

aid of the Building Society. At the latter place on a Sunday in July, when the thermometer stood 105 in the shade, I found the church full of men who had gathered for their regular prayer meeting. They prayed and they sang as only those can pray and sing who believe in the things unseen and eternal. May not even the state have some sense of security in knowing that there are fostered in it these schools of religion? What a mistake it would be from the standpoint of religion if we did not make it possible for these people to have their houses of worship.

In the attractive parsonage at Dinuba lives Pastor Reiman. He has had a good classical and theological training. The homemaker is his wife, who cannot speak a word of English, but she loves America and she is her husband's real helper. Could we not afford to loan this church \$900 and so help these workers to a home?

We cannot afford not to help them.

New leaders for the German churches are coming on. Redfield College, South Dakota, will train many of them. Sixty students are there today and the professors speak with confidence of the contribution they will make to the religious life, not only of the Germans but of other peoples among us. Their graduates may possibly become the pastors of some of our English speaking churches. Narrow and provincial views of discipleship will disappear under the pressure of a sane religious education. These people will be fully represented in our local, state and national religious bodies. They will take on many of our social ways, but let us truly hope that in this process they may never lose their love for the simple worship of God's house, their open handed, generous enthusiasms and their tearful adoration of the eternal Christ.



FRESNO, CALIFORNIA, FREE CROSS CHURCH. EASTER CLASS RECEIVED AS MEMBERS



WAUWATOSA, WISCONSIN, FIRST CONGREGATIONAL CHURCH

WAUWATOSA'S BEAUTIFUL NEW CHURCH

WAUWATOSA, Wisconsin, is really a part of greater Milwaukee. Its beautiful suburban homes are in striking contrast with the log houses of pioneer days. That frontier life is less than a century behind us. Wisconsin was just as beautiful then as it is today. Its five thousand little lakes flashed back the splendor of the sun, and its wooded hills and verdant prairies presented the same charming landscape then as now. But it was sparsely settled, and the crudest conditions of living prevailed.

The first settlement here amid the "Milwaukee woods" was made in 1835, and the town did not receive its name till 1841. Painted Indians often looked in at the windows of the early homes. Provisions were very costly,

except game from the forest, or fish from the Menomonee river. It cost twenty-five cents to send a letter through the mail, and an envelope in which to send it was an unknown luxury. Life was primitive but delightful in the new settlement among the stumps of the forest they were conquering. They were brave men and women from New England and New York, and religion and education meant much to them.

In 1842 four men and five women gathered in one of the log buildings to organize themselves into a Congregational church. This charter membership of nine grew to twenty-six that year, and has kept on growing ever since. Of course, deaths and removals have deprived the church of many loved and honored members,

but the additions have grown from scores to hundreds till now the membership is nearly four hundred.

The Sunday School, always a wide-awake institution, enrolls about three hundred and eighty in its ranks.

Old timers remember with deep affection and interest "Father Clapp," who was for twenty-eight years the pastor of this church in its formative years. He came to it as a young man in 1845, and was ordained here, and for more than a quarter of a century was the shepherd of a growing flock. His influence extended as far as China for he gave a daughter to be married to Dr. Chauncey Goodrich, for many years a missionary there.

A round dozen of other ministers besides have rendered good service in this church. The latest is the Rev. Howell D. Davies who came to these people nine years ago. He found the village expanded into a busy little city, an adjunct of the metropolis on the shore of Lake Michigan. He found the time ripe, also, for the enlargement of the work of the church and a transformation of its plant which was quite inadequate for present needs.

The church which was born in a log

cabin worshipped at first in a log schoolhouse. Then it moved into a frame schoolhouse which was for several years its place of worship. Not until the organization was eleven years old did it dedicate its first meeting-house in 1853. It was a neat little Colonial church, and it cost \$3,347.80. The white meeting-house, with its heavenward pointing spire nearly a hundred feet high, was greatly admired by the people. Thirty-four years later this building was raised three feet and a good basement was finished beneath it. The auditorium was enlarged and a new vestibule was added in front. This gave the church the accommodation for a larger work, and lasted more than three decades.

At last the growing community and the growing church demanded a larger, more modern house of worship and parish house. The church had celebrated its seventy-fifth anniversary in 1917, and now it was to look out for a greater work in the future. A Building Committee was appointed, and an architect was chosen. A temporary tabernacle was erected for occupancy during the progress of the building operations. It served them for more than a year. At the last service in this simple structure a



WAUWATOSA, WISCONSIN, CONGREGATIONAL CHURCH INTERIOR

unique and delightful "demobilization service" was conducted by pastor and people, testifying to its great usefulness while they were awaiting the completion of the new temple.

At length there arose before the eyes of the admiring people a remarkably attractive church and parish house, up-to-date in all its appointments, and equipped for all kinds of community service. In front stands a beautiful Colonial church, with massive portico, large Doric columns, and fine Christopher Wren spire, and with five arched windows on each side. This part is fifty feet wide by ninety feet long. Three large doors open into a tiled vestibule, and that opens into the fine auditorium which accommodates about four hundred on the main floor and one hundred and thirty-three in the balcony over the vestibule. The choir loft is intended for a chorus of forty.

Back of this building and extending to the left is a parish house, seventy-five feet wide by one hundred and ten feet in length. On the first floor are the rooms for the church school, arranged for departments. The beginners, primary, intermediate and junior departments, the two latter with eleven radial class rooms are provided for. Cloak rooms and a school office are there also. The sec-

ond floor has the gymnasium, which is also the dining room with a balcony at one end, and two capacious rooms on the east side. A "knock-down" stage may be set up at one end when needed for entertainments. Close by is the kitchen with a twelve-burner canopied gas range and other modern conveniences. The spacious parlor, beautifully furnished, is on this floor. The pastor's study is in the angle between the church and parish house.

The third floor has three shower baths, a locker room, a fireproof moving picture booth, and a club room. The basement has a concrete floor, and bowling and other recreational equipment can be installed in it when funds permit. The church is heated by a low pressure vapor vacuum system, and is electrically lighted.

Needless to say, dedication day was a great day for Pastor Davies, his flock, and all Wauwatosa. The elaborate program included sermons and addresses by Rev. Dr. W. C. Stinson of New York (a former pastor), Rev. Dr. George T. McCollum of Chicago, Rev. Dr. Charles H. Beale of Milwaukee, and others, and on the following Monday President Silas Evans of Ripon College gave two addresses.

This is a great achievement for our church in Wauwatosa, and this Society is glad to have had a hand in it.



IMPORTANCE OF GOOD ARCHITECTURAL SERVICE

By Rev. J. A. Baylor, Architectural Sec., M. E. Church South

IT is of the highest importance that competent architectural service be secured for every building enterprise, even the smallest. A good architect will always save the building committee far more than the amount of his commission.

Trying to get along without an architect is false economy. The proof of this statement is painfully evident on every side. In going about the country all too frequently buildings are seen with bulging walls due to improper roof construction, foundations giving way,

cracked walls, leaning chimneys, leaking roofs, poor acoustics, etc. On a recent trip the writer preached in a church rivaling in its departure from the perpendicular the famous Leaning Tower of Pisa. On the same trip he saw two or three churches actually falling down.

In addition to all this, there is the increased attractiveness secured by consulting the taste of the architect. Even the untrained eye can see the difference between the building designed by an architect and one thrown together by rule of thumb.

THE CONGREGATIONAL EDUCATION SOCIETY

In several of the larger State Universities the students of our faith are organized into Congregational Student Associations.

* * *

The State University of Michigan is asking for \$18,690,000 in the next four years. All of this sum is to be used for buildings and equipment.

* * *

A college pastor says: "We should do more for our churches at State Universities. We should have our great preachers at these posts where the great challenge is."

* * *

Those who have visited our State Colleges with a view of testing their spirit and temper testify that students in these institutions are characterized by the healthiness, saneness, and hopefulness of their religious life.

* * *

The great university communities offer absolutely and incomparably the richest fields for religious work; and what is done in them will count more for the spiritual prosperity of this country than what is done anywhere else.

* * *

Last year there were seven Student Volunteers in the Congregational group of Ames Agricultural College, Iowa. One who knows the situation intimately says: "I doubt if there is another college in the United States which excels Ames in the degree of thoroughgoing co-operation on the part of Christian agencies."

* * *

In the last two years nine Congregational students of Michigan University have chosen professional Christian leadership. Three are going into the ministry, five as medical missionaries and nurses, and one as church secretary. From this University have gone out more American Board missionaries than from any other college in the country except Oberlin and Amherst.

* * *

President Kinley, of the State University of Illinois, in defending the budget of \$5,250,000 a year asked of the state, says: "First and foremost, the university is annually training 10,000 young men and women for useful careers. It offers not only a general college course but specialized training for over a score of professions. In doing so it employs a faculty of nearly a thousand highly trained men and women. It maintains a library of half a million volumes, which ought to be a million. It operates (heats, lights, and cleans) over fifty buildings, which enclose, besides lecture halls, class rooms, and offices, several scores of laboratories."



UNIVERSITY OF WISCONSIN

OUR FIELD IN STATE UNIVERSITIES

THE University of Michigan claims as an alumnus Dr. James R. Angell, who has just assumed the presidency of Yale University.

The Kansas Agricultural College may justly take pride in Dr. Ernest Fox Nichols, whose brilliant career as student, educator and college president had its beginning there.

Nine years ago there went out from the University of Kansas a young woman whose career in Turkey has shown her to be an able missionary and teacher, as well as a heroine of matchless courage during the terrible war experiences.

One of the latest additions to the teaching staff of one of our mission schools in India is a graduate of the University of Nebraska, as well as of Tabor College.

Twenty-six missionaries of the American Board have come from the University of Michigan.

Multiply these examples by hundreds, and realize what a contribution the State Universities have made to Christian leadership and service in many fields. Could there be a more strategic opportunity for the investment of money and influence? Let us glance at what we are doing in some of our larger State institutions.

Among the 9,322 students of the University of Michigan there are 1,007 Congregationalists. For them we have a pastor, and should have another, also a more adequate church building, as large numbers of students cannot find even standing room.

There are at Wisconsin University 7,500 students, and of these 1,000 are of our faith and are formed into a Congregational Students' Association. This comprises six departments: Church, Music, Finance, Religious Education, Social, and Social Service. The activities are planned by the cabinet, and all Congregational students are members. There is a pastor here who is doing far-reaching work. There is a parish house, but it is entirely inadequate.

For the 500 Congregational students among the 5,170 of Nebraska University there is a worker, who is underpaid, and who feels the need of a home as a social and religious center for this large group.

The University of California with 9,611 students has 700 Congregational young people for whom we supply a half-time worker. There is close co-operation between the churches and the student work.

At the University of Washington there is a university pastor who is active in all forms of work for the

students and there are many inter-church activities, classes for Bible study, and opportunities for Christian service.

The aim of work in the universities is three-fold: to help care for and train in Christian life and conduct those who come from our Congregational families; to co-operate with all other agencies to so interpret Christianity in thought and life as to give it standing in the university, and by joint efforts to make the atmosphere and attitude within the university favorable rather than opposed to the Christian program; and to find certain of these youth who through proper stimulus and knowledge of the facts will give their lives to professional Christian leadership.

We should also keep in mind that the greatest single place in which to do foreign missionary work of the most far-reaching consequence is in these great university centers.

There are between four hundred and five hundred picked Oriental and South American students at the University of Illinois; fully as many at the University of Michigan; the same at the University of Wisconsin, the University of California, and large numbers at other schools. Endowed institutions, such as Harvard, Yale, Columbia University, and Chicago, also have great numbers of these students. They are going back to their countries to be leaders. The impressions which they get of Christianity, of its program and of its adequacy, while in these great student centers, pretty largely determine what their attitude will be when they return home. Probably no one single thing might have so much conse-

quence in determining the development in many of these countries as that these students should go back with a fair conviction that Christianity has in it the program supremely needed by our world.

Nor should we forget that from our teachers' colleges there are going out those who are to train our youth in our great democratic public school system. The fundamental importance of the ideals and attitudes of these teachers cannot be over-emphasized.

When we have the opportunity, through the investment of \$3,000 to \$4,000 a year, to help mold the lives of a thousand Congregational students,

to help determine the ideals of a great university, and to secure considerable numbers for professional Christian leadership, is it not true that we will hunt the world over before we find more strategic opportunity for investment?

The needs of this work are, first of all, that there shall be adequate church equipment in each of these centers, and second, that there shall be a strong leader as regular church pastor. The denomination ought to co-operate with our congregations and state conferences in many of these centers to erect a very much more adequate house of worship and provide suitable equipment for educational and social purposes. Centers where this need is exceptionally pressing are Ann Arbor and East Lansing, Michigan; Urbana, Illinois; Madison, Wisconsin; Manhattan, Kansas; Austin, Texas; Grand Forks, North Dakota; Missoula, Montana; Pullman and Seattle, Washington; Eugene, Oregon; and Tucson, Arizona. If it is neces-



CONGREGATIONAL CONFERENCE HOUSE.
UNIVERSITY OF IOWA

sary that the church pay sufficient salary to secure the right type of man; the denomination should co-operate with the church in providing the budget.

Third: Wherever there are a hundred or more Congregational students there should be, if the pastor is a good student worker, either some kind of assistant or secretary who will relieve him of details, so he may do the student work, and in practically all cases, where the number of Congregational students runs above two hundred, there should be a special worker giving all his time to the students. There are at least a half-dozen places where such secretary or assistant should be provided for the regular church pastor. There are at least five places not now having them where regular full time student pastors should be located—at Illinois, a second worker at Michigan and Wisconsin Universities, a full time worker at the University of Kansas, and one at the University of Arizona.

Fourth: There should be an increased investment sufficient to secure a very much stronger type of worker

than at present in at least a half dozen places.

Fifth: There are at least four centers where we should enter into co-operative work by sharing in the support of a worker with the other denominations and possibly with the Christian Association.

Sixth: From \$300 to \$500 should be invested to secure student helpers and to co-operate with the local pastor in a number of state teachers' college centers.

Seventh: There should be a suitable home provided for each of our student pastors, especially those who have families. This home should have two or three extra bedrooms, and at least one room large enough, or two or three rooms that could be satisfactorily thrown together, to make a place where from one hundred to one hundred and fifty students could be handled in social and Bible groups and other gatherings. There are not less than seven centers where such equipment as this should be provided. The two schools in Iowa and the University of Wisconsin are the only ones where we have such equipment.



SATURDAY EVENING SOCIAL IN THE CONGREGATIONAL CONFERENCE HOUSE,
UNIVERSITY OF IOWA



GYMNASIUM, KANSAS STATE AGRICULTURAL COLLEGE, MANHATTAN

THE COLLEGE PASTOR

JOHN'S father had dreamed of the time when his son should leave the Western home and go to his own loved Alma Mater in New England. John was now ready for college, but poor crops and financial depression made it evident that the long cherished plans could not be carried out. This was not the disappointment to John that it was to his father. He had been born in a small Western city and spent all his young life there. He had attended its schools, entered into church life and social activities, and was loyal to his home city.

A few miles away was the State College. The decision, so reluctantly made by the father, that John attend this college, was hailed with joy by the son, who soon entered as a student. Among the large number of young people, John at first was bewildered.

It was a new sensation to be one of so many, and to receive so little attention. One day as he was fighting loneliness and homesickness, a manly young fellow greeted him cordially and invited him to a reception at the nearby church. He found at the reception other students of the Congregational faith, in which he had been brought up. He gladly joined this Student Association, took his place in a class for Bible study, entered into social activities and engaged in community service. He found friends and gained an enlarged vision of life and work.

The friendly greeting of the Student Helper, the kindly cordiality of the College Pastor, the friendships formed, were factors in the young man's career at a critical time. This has been true of many another promising young man or woman.

COMPARATIVE STATEMENT

RECEIPTS FOR NOVEMBER 1921		Churches Individuals	W. H. M. U.	Legacies	C. W. M.	TOTALS
	This year.. Last year..	9,933.00 4,533.00	1,070.00 1,358.00	..... 2,862.00	6,822.00 19,184.00	17,825.00 27,937.00
	Increase...	5,400.00	.....	2,862.00	12,362.00	5,400.00
	Decrease..	.....	288.00			15,512.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Field Worker E. H. Phillips, who is doing such excellent work for the colored people in the South, is not only co-operating with the churches in his district along lines of organization, but emphasizing the regular method of instructing the young in Christian doctrine and life.

✦ ✦ ✦

At La Grange, Georgia, an industrial center, our Sunday School work is expanding to such an extent, that one of the regular business interests has turned over to the church a five-room house adjoining the property of the church, for use of the boys and special needs on Sunday.

✦ ✦ ✦

At Powersville our worker learned to his great surprise that they had a manless Sunday School; there was no man power. An enrollment of over sixty and no men among them. He got some of the men out in the evening and told them some things about themselves that they probably already knew, but had not considered seriously.

✦ ✦ ✦

A most interesting event took place in a western German Congregational parish, on the occasion of a visit from one of our field workers, when a Mexican mother, speaking neither English nor German, presented her little one for baptism and gave us to understand that the little girl should become a Sunday School scholar as soon as she was old enough.

✦ ✦ ✦

A Southern field worker writes that conferences and institutes have revealed a wonderful revival of interest in Sunday School activities and religious work in the rural regions, and real progress is everywhere in evidence. The most encouraging feature of this rural work is that the young people are taking charge of the religious affairs of the community in a fine way. Young men from the school are being elected to official positions and are bringing new enthusiasm and better financial methods with more intelligence and less prejudice.

✦ ✦ ✦

Rev. Herman Obenhaus, D.D., Superintendent of our German work, is stressing Sunday School activities in many directions. At the Jefferson Park Church School, Chicago, where he spent one Sunday afternoon, he found unusual activity in the various classes. Of special interest was a department established in this German Congregational Church for Polish children of whom there are many in the immediate neighborhood. Their parents, who are largely Russian Catholics, are willing that they should attend the Congregational Sunday School where they are being taught the Sunday School lessons in English, and form a separate division. Another Sunday School Superintendent Obenhaus visited was the Leavitt Street German Church School in Chicago. Here he discovered a problem that had been created on account of the influx of Jewish people into the neighborhood. The church has made this an asset and is seeking to draw into the school the Jewish children. The pastor is holding outdoor services for the older people, who cannot on account of religious prejudices be gathered in any other way.

THE ONE HUNDRED MILE PARISH

TAKE a good look at the picture of the seven stalwart young men. One had been baptized during his childhood days. The other six, inspired by the message of the Gospel as taught in the little Sunday School at "Sixteen" were baptized by Mr. N. S. Hollis, a seminary student who spent the summer vacation period of 1921 in missionary work in Montana, and was one of the fine group of young men known as "Summer Student Pastors."

Superintendent Elmer H. Johnson writes: "God give us men who will

attendance has ranged from twenty to sixty. In various spots in the mountain fastnesses the people came, an evidence that there is scarcely a place, so hemmed in by mountains, or so remote from ordinary avenues of travel as to need no Sunday School.

Since its origin twenty years ago the village of Sixteen has had only occasional religious services in the summer time, and one or two attempts at Sunday School work. Now, with a fine group of young people coming from the ranches and farms, the Sunday School work seems to be



"SIXTEEN" STURDY SUNDAY SCHOOL SUPPORTERS

see an opportunity where passing travelers can see no population. Give us men who will not be content until they have gone to the 'uttermost part.' Thus it comes to pass that one of our newest Mission Sunday Schools is at Sixteen, Montana, a tiny village, with scarcely as large a population as its name would indicate. It is at the head of Sixteen Mile Canyon, through whose sublime depths electrically operated transcontinental trains worm their way."

The Sixteen School was organized in the early summer of 1921 and the

permanently established, and the preaching service on Monday night is well maintained.

Most of the Sixteen folks are of fine old Scotch stock, the type of people who are ready to lay the foundations of a Congregational work. Two of the Sunday School teachers have finished the teacher training course. The graded lessons are used in all classes, and the school generally is doing a high type of work.

Sixteen is one of a string of points in our "Hundred Mile Parish—a hundred miles long and a hundred

miles high," so writes our correspondent, to which we might add, a hundred times worth while.

Maudlow, another school in the par-



WE ALL GO

ish at the end of the famous Sixteen Mile Canyon, is an old town, where on account of indifference to religious ideals a difficult situation confronted our worker. The people are largely American and generally in favor of Sunday School work for the sake of the children. A group of young people have grown up without vital church and Sunday School teaching, but are responding to the new Christian and social program now being inaugurated. Much time and patient effort will be needed, but the outlook is decidedly encouraging.

Other places in this big field of Christian service are Ringling, Two Dot, Martinsdale, Lombard and Olaf. All call for strenuous endeavor and all are meeting real needs. At one point, where a railroad man was chosen as Sunday School Superintendent, "Little Joe" listened intently, and after most of the offices had been filled, leaned toward his Mother and said, "Mamma, who is going to be the road master?"

The regular schedule of the minister caring for the One Hundred Mile Parish commences on Sunday morning and does not close until Friday evening. The plan is to cover the en-

tire field as nearly as possible once each week. In this way two places are supplied with preaching services on Sunday, and the other places have weekday services. The Sunday School is held at each point every Sunday. This means a strenuous itinerary calling for constant absence from home on the part of the minister and consecrated effort to keep the entire work going on the part of both pastor and Sunday School workers. Moreover, this is the only way in which frontier missionary work can be cared for. It will be evident to all who read the account of this pioneer work that those who are caring for it are rendering a service.

Now look at the picture of the lad who is glad he has a Sunday School to go to. Don't you see his smile? This little native of Montana lives ninety miles from the railroad. He needed our help and some day he may be ready to help us.



A NINETY-MILE SUNDAY SCHOOL SMILE

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

As this number of THE AMERICAN MISSIONARY goes to press it is too soon to know the final result of the appeal for the Christmas Fund for the Board of Relief, but receipts in the first week of December are coming to the office at the rate of about \$1,800 a day in subscriptions ranging from \$1.00 to \$500. There is reason to anticipate that the total will be not less than that of last year and it is hoped that it may reach the full sum of \$25,000, which was requested. Many of the gifts are accompanied by words which indicate how precious this gift of love has become to hundreds of generous hearts. It will have a place of even greater significance as its beautiful ministry is more fully recognized.

* * *

Correspondents earnestly urge that the division of the benevolences should be revised so that larger revenue may be provided for the Board of Relief to make it possible to lift the average annual grant from its present low estate of \$220 to a more adequate figure. In the apportionment plan, in vogue for many years, only two per cent is assigned to this cause. To all who are interested it should be stated that the Commission on Missions will be determining, this month, its recommendation of the apportionment schedule for 1923. Receipts from State Societies, churches and individuals, in November, were \$4,801.99, which corresponds with \$6,077.78 received in November 1920. Further comment appears in another column.

* * *

The Pilgrim Memorial Fund reports, December 1, receipts for November, \$69,119.38; total collections to December 1, 1921, \$3,422,210.96; total subscriptions, excluding all cancellations, \$6,404,359.01; new and increased subscriptions, \$3,692. Grateful appreciation is cordially expressed to all subscribers who, through the severe business depression of the last year, have followed their pledges with scrupulous fidelity and often in self-denial. There is every prospect that \$3,500,000, which it had been hoped might be reached by January 1, 1922, will be exceeded. Subscribers should, however, remember that nearly one-half of the subscriptions yet remain to be fulfilled and that only by steadfast loyalty and continued sacrificial giving will the Fund reach even its minimum goal of \$5,000,000.

* * *

The Annuity Fund reports eighty new members received in November; total certificates in force December 1, 1,284; Original Plan, 1,177, including forty-four annuitants; Expanded Plan, 107, of whom thirty-seven have transferred from the Original Plan. The older men in active service are entering the Original Plan in large numbers as December 31, 1921, was named, by the vote of the National Council in 1917, as the time for closing the Original Plan to new members.

* * *

Many of the younger pastors are sure to regret most profoundly that they have allowed the year 1921 to expire without entering the Expanded

Plan. Only those whose membership was completed in 1921, with full payment of dues for the year, are eligible for credit from the income of the Pilgrim Memorial Fund in 1922, and this credit, as appears in another article, will be greater than the original conservative estimate. The best amelioration of this regret that membership was not secured before the year ended, will be immediate action in uniting with the Fund, that its protection may begin at the earliest moment and that credit of a share in the income of the Pilgrim Memorial Fund may be given in 1923.

* * *

THE REQUIREMENTS OF THE BOARD OF RELIEF

THE statement that, although \$10,000 more had been given in grants in 1921, the average annual grant was only \$220, has raised earnest inquiry whether in our apportionment schedule the proper proportion is set aside for the Board of Relief.

In response it is fair to say that every cause in the whole range of our missionary enterprise is in imperative need of a radical increase of gifts. The necessity laid upon the Board of Relief must be viewed in the light of other appeals but the claim that it should have much larger resources cannot be denied.

Few begin to realize how much it takes to provide free pensions for aged ministers. The number on the roll of the State and National Societies, if the increase in the roll of the State Societies corresponds to that of the National Society, is now not far from 750. To provide an average grant of even \$300 to these would mean an income of \$225,000 above all expenses while emergency grants to meet sudden exigencies, such as severe illness, often involving the expense of the surgeon, the specialist, the nurse, hospital care, etc., would require at least \$15,000 more, or a total of \$240,000.

The gifts of living donors, including the Christmas Fund, in 1921 (re-

ceipts for December estimated) will reach an approximate figure of \$92,000. Endowment funds provide all expenses and add possibly \$45,000 making a total net income of \$137,000. There is, therefore, a difference of more than \$100,000 between that figure and the amount needed to raise the average grant even to the modest sum of \$300. As the increase would come almost wholly from living donors, their gifts would need to be raised more than a hundred per cent, and the percentage on the apportionment would need to be more than doubled.

The urgency of the case, while immediate, extends over only a comparatively few years. The Annuity Fund is only just beginning to produce its fruits through the endowment of the Pilgrim Memorial Fund. In 1921 there were forty-four annuitants. In 1922 this number is likely to reach sixty, and in the years immediately following it will rapidly increase. As fast as men come to age guarded by the beneficent provisions of the Annuity Fund, there will be less strain upon the Board of Relief. Therefore, the making of larger provision now does not mean the continuance of the same percentage for an indefinite period. In a brief time it ought to be possible to reduce the requirement.

* * *

THE HERRING MEMORIAL FUND

BY the extraordinary generosity of two men who had already made large contributions to the Herring Memorial Fund, the balance necessary to bring the Fund

to the proposed minimum of \$20,000 has been supplied.

The Fund is held in trust by the Corporation for the National Council. Estimating that the small balance of

subscriptions now unpaid will be fulfilled, this means that an income of nearly \$1,000 a year is provided for the use of Mrs. Herring during her life, to be given afterward to assist ministers in the Annuity Fund who have difficulty in meeting their annual payments.

The honored and beloved Hubert

C. Herring, through this memorial, will continue to bless his brethren for generations and his noble ambition, to promote the welfare and the effectiveness of the ministry, will be in some measure fulfilled. All who have had a share in establishing this Memorial Fund in his honor will rejoice in this result.



THE HONOR ROLL OF CHURCHES

Churches voting to share in paying at least one-half the annual dues for the Pastor's Annuity in accordance with the recommendation of the National Council.
(In addition to previous reports :)

Talladega, Alabama, Kymulgo
Minot, North Dakota
Bruneau, Idaho
Hankinson, North Dakota
Algona, Iowa
Shelby, Michigan
Chicago, Illinois, Park Manor
Berlin, Connecticut
St. Clair, Michigan
Scotland, South Dakota
Amherst, New Hampshire
Everett, Massachusetts, Mystic Side
Rockaway Beach, New York
Western Springs, Illinois
Clay Center, Nebraska
Chicago, Illinois, Washington Park
New Haven, Michigan

It is amazing to those who know the large results to be obtained for the minister through the Annuity Fund that, as the year 1921 draws to its close, less than one hundred churches have adopted the plan to provide at least one-half of the pastor's dues. This, in countless instances, has made the pastor's membership impossible, for the first heavy payment, in which the church should have a share, has been too great for his slender resources.

State Conferences have adopted resolutions urging the churches to take action. Scores of Local Associations have passed concurrent resolutions and have appointed committees of eminent laymen to bring this action vigorously to the attention of the churches. A special communication was sent direct from the office of the Fund to the Board of Trustees of

every church in the country. Many personal letters have been written by the Secretary directly to church officials.

The Missionary Societies, in contrast, have been quick to appreciate the strategic advantage of the Fund. The American Board has conducted vigorous correspondence with its ordained missionaries scattered all over the world, offering to co-operate with them in making membership possible. As a result, more than a hundred of them are already members and, by the end of the year, it is expected that nearly all who are eligible will be enrolled. The Church Extension Boards from the first have been alert and many of their secretaries, superintendents and field workers have enrolled, aided by the Boards which assume for them the share which the local church should assume if they were in the pastorate. The American Missionary Association is approaching its ordained workers with the same spirit and expectation.

Why should a church be less earnestly alive to the opportunity than a Missionary Board? It would seem self-evident that it would desire to take advantage of a plan whereby if its pastor dies prematurely, leaving a dependent family, or permanently breaks down in health, or comes to the period of old age retirement, the whole denomination would share with the church the heavy task of making kind and just provision for him, or his dependents. When the church comes to

see the exceedingly important application of the provisions of the Annuity Fund to its own life, it will resolutely, for its own sake, stipulate that the pastor shall place himself and his family under its protection, that his age or disability may not be a liability which at any time may descend upon the church alone.

Moreover, the provision of the church's share in the pastor's annual dues is ordinarily a small item in the budget of expense. For ministers on small salaries it is almost negligible after the first year and yet, because the churches have been slow to co-operate with their pastors in the first year's dues, many of our young men, unable to shoulder the full dues for 1921 alone, have lost thereby the credit for 1922 from the income of the Pilgrim Memorial Fund and a whole year's payment toward their old age annuity.

Think of it in the concrete. A pastor whose salary was \$1,000 in 1921 had annual dues under the Expanded Plan of \$60.00. The church should pay at least \$30.00 of this amount, but, if this were paid, the cost for 1922 would only be one-tenth of that sum since the Pilgrim Memorial Fund income will probably be able this

year to provide ninety per cent of this pastor's dues, namely \$54.00 and leave only \$6.00 to be shared by the minister and the church. Yet for the lack of \$30.00 from the church in 1921, the minister loses the credit of \$54.00 in 1922.

If the salary were \$1,200 in 1921, the dues, \$72.00, involve (at the one-half rate) \$36.00 payable by the church in 1921; but in 1922, after the credit from the Pilgrim Memorial Fund, it is probable that not more than \$12.00 would be left to be paid by the church and the minister. When the churches realize what has been so urgently brought to their attention, many of them will be humiliated to think they have been so slow to act.

It is too late now to receive credit for 1922, but it is urged that immediate action be taken to provide dues for 1922 that the pastor may be eligible for credit in 1923. Every day of delay leaves the minister unprotected. Every year without completing membership reduces his old age annuity unless the difference is made up by paying back dues.

Honorable Mr. Trustee, beloved Mr. Deacon, use your influence to secure immediate action by the church in which you have a place of leadership.



JOY IN THE ANNUITY FUND

FROM an influential Massachusetts pastor:

"The membership certificate in the Annuity Fund came duly to hand and I thank you for this prompt and favorable action. It is certainly a magnificent investment, and I am proud of our Pilgrim churches for making this generous and suitable provision for the ministers in their declining years."

From the calendar of the South Church, Brockton, Massachusetts:

"At a meeting of the Norfolk Association the following resolution was unanimously adopted:

"In view of the long continued and critical illness of the Rev. Tyler

E. Gale, former scribe of this Association, the executive committee recommends the raising of a Fund as an expression of the sympathy and fellowship of the churches with Mr. and Mrs. Gale in their deep affliction."

"Just forty-eight hours after this was voted the newspapers reported the death of Mr. Gale. This case emphasizes the tremendous value of the Annuity Fund for Ministers which the denomination is endeavoring to build up. Had there been such a fund a few years ago this would have been handled through it. It may well remind us of the need of paying up all pledges as quickly as possible to the Pilgrim Memorial Fund."

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

WOMAN'S PART IN MAKING AMERICA CHRISTIAN

By Mrs. Hubert C. Herring

(NOTE: The Woman's Home Missionary Federation is happy in presenting our President, Mrs. Hubert C. Herring, to our Congregational Fellowship through her message at this time. The honored name of the late Secretary of the National Council is itself a bond of fellowship and we believe that the leadership of the Federation is in safe hands.)

AS the New Year opens let us take time to see our task with open eyes. The scope of it: To do our part in making America Christian.

As Congregationalists we are supporting loyally the organized agencies which we have created for doing our share of this great task. The need of Christ is so great, His enemies so many and so strong, that there is no room for inefficiency or lack of unity.

Intelligent co-operation means knowledge of the task. A successful society will be a studious one. Through the *Congregationalist* and our missionary magazines, through leaflets and through study, we may get the knowledge we need.

The effective society will pray; prayer based on knowledge of the need; prayer that we may be fitted to do our part; prayer for the objects of our love and hope.

We live that we may give life to others. The only way to bring to pass a Christian internationalism is

through vitally Christian churches at home. We have failed towards Armenia because American churches have not been Christian enough. Foreign missions are absolutely dependent upon a church at home filled with the spirit of Christ.

The women's societies should be a strong bulwark for the pastors in their work for the children. If the children at home are daily brought to Christ by their parents, the pastor will find it easy to lead them into the church. The women's societies can do more than any other agency to bring their members to a con-

sciousness of this privilege.

In every denomination there is an ominous lack of young men going into the ministry. Our national organizations are trying to meet the need by appealing to the boys in high school and college. The matter is practically decided before high school is reached. If the child learns at home to think of the ministry as a privilege, if conscience and love are



MRS. HUBERT C. HERRING

put first, the youth will answer the call to unselfish service.

The public schools have our children a large share of their waking hours. Are we Congregational women doing our part to make them fit for their task? We should aim at nothing less than to make the schools Christian in standard, though we would not for a moment make them sectarian.

Our women's societies can help meet a present crisis. Prohibition is the law—it is not enforced. There is a deadly assault being made upon it. Eternal vigilance is the price of victory—education and more education. The law is on our statute books; it is not yet in the hearts of all the people.

We Congregational women hate oppression. We helped to free the Negro—but he is still bound. There are many kinds of bondage in "free" America—industrial, social, economic,

spiritual. Men and women bearing the name Christian still oppress the weak. We women should know the truth and, knowing it, do our part to bring all slavery to an end.

Our societies may become centers of civic righteousness. With the coming of suffrage a great new door has opened to us. Do we estimate what we can do through a consecrated vote to help make America a highway for our Lord?

We women can prove that Christ can fashion our daily lives. She who is a sister to all her neighbors—to the woman who helps in the household, the peddler who comes to the door, the clerk in the store, who gives asking nothing again of social prestige, who estimates others by what they are, not by what they have—she is preaching Christ day by day and will draw others to Him who said to His disciples, "I am among you as one that serveth."



PARTICIPATING IN THE PROGRAM OF EVANGELISM

THE Commission on Evangelism and Devotional Life recently invited a number of Congregational women to consider the opportunity of our Woman's Missionary Societies participating in the program of Evangelism. A committee of women will be appointed to co-operate with the Commission. It is suggested that the Woman's Missionary Societies make definite plans whereby they may engage in this fundamental and rewarding work of deepening the personal religious life and inviting others into church membership.

In this connection the Pilgrim Prayer Guild is again brought to the attention of the Woman's Home Missionary Unions. The Guild is a Fellowship and is intended to enlist the women of our churches who for any reason are prevented from attendance at meetings of the Woman's Auxiliary in the local church. Each state

Union is asked to appoint a director of the Pilgrim Prayer Guild and send the name of the director to the Federation office.

The semi-annual Thank Offering is an important occasion. At the Annual Meeting of the Federation at Cincinnati, Ohio, Mrs. A. E. Fancher of Minneapolis, Minnesota, was elected Thank Offering secretary of the Federation. The time is at hand to make preparation for the Easter Thank Offering service and each state Union is asked to appoint a Thank Offering secretary and send the name to the Federation office. Mrs. Fancher will correspond with the Thank Offering secretaries.

The Midwinter Meeting of the Federation will be held in connection with the secretaries' meeting at Chicago, Illinois, January 17th and 18th, 1922.

The request has come so fre-

quently from State Unions that more time be given to Federation matters at this meeting that a program covering two days has been outlined by the committee. Application for entertainment of delegates should be made to Mrs. J. P. Sanderson, 6826 Sheridan Road, Chicago. The program will include addresses by our president, Mrs. Hubert C. Herring,

and President Brownell, of Northland College. Mrs. G. B. Drake, of Illinois, will demonstrate the Union Plan of Work and THE AMERICAN MISSIONARY, suggesting how auxiliaries can best use them. Dean Taylor, of Chicago Training School, and Mrs. Hunter, of Oak Park, will speak on young people's work. It is hoped there will be a large attendance at this meeting.

* * *

OUR YOUNG PEOPLE

OUR CRADLE ROLL

(By a Member)

DO you belong to a Cradle Roll? I do—I mean I did; but now I'm going into the beginners' department at Sunday School, because I'm three years old. Cradle Rolls, you know, are just for babies. Anyway, that's what people say, but I think they're for mothers too. Mother and I have just loved our Cradle Roll and we love Miss Jackson—she's the superintendent. She comes to see us every month because she brings Mother a magazine, so we know when to look for her. Sometimes she just leaves it, but sometimes she comes in and talks with Mother and sees my new playthings and we like that, 'cause she's our friend. Everytime I have a birthday she sends me a birthday card and she says those are really from her, but the Sunday School gives Mother the magazine.

When I joined the Cradle Roll, she gave me a card that has my name on it, and it says that I belong and tells when I joined. I was so little then that I didn't know much about it, but Mother put the card in my baby-book and told me about it when I grew bigger. I like to look at the picture on it.

Every year Miss Jackson finds out about the babies who haven't been christened and sends cards to their mothers about it, and gets the babies' names and gives them to the minister. And when the Sunday comes that the babies go to church they always find

Miss Jackson there waiting for them and then they don't feel afraid.

Once a year we have a party, and Mother always lets me go. One time there was a live parrot in a big cage and a live kitten in a little cage. It was fun to watch them. And then we played games and had ice cream and a lady talked to our mothers. I couldn't hear much the lady said, and Mother couldn't either, because some of the children kept talking and walking around, but we were so still when we were eating our ice cream that I heard Miss Jackson tell Charlie's mother she wished she'd had the lady talk then. Our best party was the one when we had some baby tableaux. We kept still on the platform and played we were pictures.

That is fun. We like it best when we do the things ourselves.

We always have a mitebox to put money in to help the little poor children. Sounds like a rattlebox if you shake it. One year part of the money went to China where Miss Sewall is, and the rest we sent to the little colored children down at Cotton Valley School. Mother says Cotton Valley is down in the South where the birds go in the winter.

I hope I'll like Sunday School. If you'll come and see me, I'll show you all my Cradle Roll and Sunday School things. And if you want to find me, get a geography book and look in Massachusetts for that is where I live and this is a true story.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for November, 1921

The Daniel Hand Educational Fund for Colored People

Income for November from Investments.....	\$6,381.85
Previously acknowledged	4,365.91
	\$10,747.76

Current Receipts

EASTERN DISTRICT

MAINE—\$571.64.

Bangor: J. H. C., for Talladega College, 2. **Kennebunkport:** Missionary Aux. for Lexington, Ky., 10. **Kittery Point:** S. S., for Lexington, Ky., 5. **Machias:** Miss B., for Athens, Ala., 1. **North Anson:** C. E. Soc., 3. **Portland:** St. Lawrence Church, Hospital Supplies for Brewer Normal School; St. Lawrence Church, Covenant Daughters, bbl. goods for Athens, Ala.; J. M. G., 10.63. **Presque Isle:** W. H. M. U., for Athens, Ala., 3.73. **Saco:** Miss A. C. J., bbl. goods for Brewer Normal School. **Squirrel Island:** D. E. E., for Moorhead, Miss., 50. **Turner:** Mrs. A. J., and others, supplies for Thomasville, Ga. **Waterville:** Mrs. F. E. R., goods for Brewer Normal School. **Weld:** Church, 9.90.

The Congregational Conference and Missionary Society of Maine, by George F. Cary, Treasurer, 120.55.

The Woman's Home Missionary Union of Maine, by Mrs. C. E. Leach, Treasurer, 356.73.

NEW HAMPSHIRE—\$571.47.

Atkinson: W. H. M. U., bbl. goods for Athens, Ala. **Danville:** Ch., 2. **East Alstead:** Ch., 10.50. **Goffstown:** S. S. Class, for Thomasville, Ga., 7. **Littleton:** S. S., 1.80. **Lyme:** Ch., 48.44. **Manchester:** "A Friend of Missions," 5. **Portsmouth:** Ch., 421.73. **Winchester:** First Ch., 75.

VERMONT—\$1,819.47.

(Donations 406.10, Legacy 1,413.37)

Fairhaven: First Ch., 15. **Middlebury:** Mrs. J. S. W., for Peabody Academy, Troy, N. C., 60.25.

Through the Congregational Conference of Vermont, 330.85.

Legacy

North Thetford: Estate of Myra B. Pratt, 1,413.37.

MASSACHUSETTS—\$5,477.09.

(Donations 2,999.31, Legacies 2,477.78)

Auburndale: Ch., 301.88. **Beachmont:** Ch., 10. **Boston:** Park S. S. Class, for Lexington, Ky., 5. **Roslindale:** Ch., 50, to constitute Mrs. Melissa K. Blasland, Honorary Life Member. **Boston:** Union Ch., bbl. goods for Marion, Ala.; Miss B., for Athens, Ala., 2.50; C. F. K., for S. A., Talladega College, 8. **Brookline:** Harvard Ch., 550. **Canton:** A. M., for Talladega College, 10. **Clinton:** E. P. S., 5. **Dedham:** First Ch., 44.53. **Dorchester:** E. H. S., for Talladega College, 5. **Dover:** Ch., 8. **East Northfield:** Miss C. C., for Brewer Normal School, 5. **E. Weymouth:** Ladies Soc., goods for Thomasville, Ga. **Enfield:** Missionary Soc., by Mrs. S., 10; S. D. M., 20. **Essex North Association,** 2.81. **Everett:** First Ch., 19.21. **Framingham:** Grace Ch., 27. **Holden:** Ch., 19.70. **Holliston:** First Ch., 28.68. **Holyoke:** Second Ch., by E. A. C., 10. **Lakeville:** Lakeville & Taunton Precinct Society, 10. **Lawrence:** South Ch., 27. **Lee:** First, S. S., 75. **Lowell:** "A Friend," 75. **Marblehead:** Mrs. G., for Lexington, Ky., 15. **Marlboro:** M. S., for Lexington, Ky., 5. **Melrose:** First Ch., 97.85. **Mel-**

rose Highlands: Women's Auxillary, 2. **Monson:** Ch., 38.10. **Monterey:** C. E. Soc. of First Ch., 6.20. **Newbury:** First S. S., 8.69. **Newton Highlands:** Ch., 37.50. **Norwood:** First S. S., 22. **Oxford:** First Church S. S., 4.20. **Reading:** First Ch., 158.60. **Salem:** H. M. D., for Fort Berthold Mission, 100. **South Boston,** Phillips Ch., 25. **South Braintree:** Ch., 16. **Stoneham:** "A Friend," 2. **Taunton:** Trin. Ch., 33.30. **Templeton:** Trinitarian Ch., 14. **West Brookfield:** Dorcas Soc., bbl. goods for Kings Mountain, N. C. **West Granville:** S. S., 6.18. **West Newton:** Newton Second Ch., 385. **Whitman:** Ch., 16.83; S. S., 1.17. **Winchester:** Second S. S., 1.08; Mrs. C. P. C., 50; Miss E. P., 20, for Brewer Normal School. **Woburn:** North Ch., 19.96. **Woburn:** Ladies' Soc. by Mrs. A. H. H., goods for Thomasville, Ga. **Worcester:** Bethany Ch., Vacation Bible School, for Brewer Normal School, 10; **Worcester:** Piedmont Ch., 207; **Plymouth Ch.,** 136.81; **Plymouth S. S.,** 15.53; **E. F. C.,** for Lexington, Ky., 5; **D. H. F.,** for Talladega College, 125; **E. I. H.,** for Lexington, Ky., 35.

Legacies

Essex: Elvira D. Cogswell, 1,777.78. **Newton:** Lucinda K. Cutting, 1,700 (Reserve Legacy 1,100), 600. **Sunderland:** Horace G. Sanderson, 100.

RHODE ISLAND—\$646.38.

Edgewood: Ch., 45. **Kingston:** Ch., 85. **Providence:** Central Ch., 510; Dr. C. H. L., for Talladega College, 2. **Tiverton:** Bliss 4 Corners Ch., 4.38.

CENTRAL DISTRICT

CONNECTICUT—\$1,765.59.

(Donations 1,280.59, Legacy 485.00)

Bethlehem: Ch., 8.09. **Bridgeport:** United Ch., 62.20. **Colchester:** Miss E. D., box goods for Moorhead, Miss. **Cornwall:** L. M. S., box goods for Marion, Ala. **West Cornwall:** C. E. Soc., 5. **Danbury:** Ch., 31. **Dayville:** Second Ch., 26. **East Hartford:** S. S. of First Ch., 6.43. **Hadlyme:** Ch., 10. **Hartford:** Asylum Hill Ch., 240; The First Ch. of Christ, 175; **Nepaug Missionary Soc.,** for Moorhead, Miss., 15; **Miss M. B.,** for Moorhead, Miss., 1.25; **Mrs. A. C.,** for Moorhead, Miss., 5; **Miss F. D.,** for Moorhead, Miss., 5; **Miss G.,** for Moorhead, Miss., 2.50; **Mrs. C. E. G.,** 15; **Mrs. L. P.,** for Moorhead, Miss., 25; **A. M. R.,** box goods for Athens, Ala.; **Mrs. F. S.,** for Moorhead, Miss., 1; **J. W. S.,** 20; **Mrs. W. T. S.,** for Marion, Ala., 10; "Friends," for Moorhead, Miss., 5.25; **Mr. and Mrs. W. T. F.,** for Moorhead, Miss., 75. **Ledyard:** Ch., 8. **Manchester:** Second Ch., 47.50. **Meriden:** C. G., for Lexington, Ky., 10. **Montville:** Centre Ch., for Athens, Ala., 5.05. **New Britain:** Mrs. J. W. C., for Talladega College, 20; **Mrs. J. E. C.,** pkg. goods for Marion, Ala. **New Haven:** Ch. of the Redeemer, goods for Kings Mountain, N. C. **United:** S. S., for Thomasville, Ga., 10; **J. S. B.,** for Talladega College, 10; **M. E. B.,** for Lex-

ington, Ky., 5; Hon. S. E. B., for Talladega College, 25. **New London:** First Ch., two bbls. goods for Athens, Ala., 1.45; "Friend," in First Ch., for Athens, Ala., 20. **New Milford:** First Ch., 19. **Norwalk:** S. S., 6.60. **Norwich:** Greenville Missionary Soc., for Lexington, Ky., 10. **Pomfret:** Women's Benevolent Soc., for Brewer Normal School, 20. **Putnam:** Second Ch., 25.94. **Simsbury:** Hope Ch. S. S., for Theo. Aid, at Talladega College, 10. **Simsbury:** J. R. E., for Talladega College, 10. **Somers:** Ch., 32.76. **South Glastonbury:** Ladies' Soc., box goods for Thomasville, Ga. **South Windsor:** Mrs. O. A. J., for Talladega College, 15. **Stonington:** First Ch., 30. **Stony Creek:** Ch. of Christ, 26. **Talbotville:** Misses M., for Tougaloo College, 15; J. G. T., for Tougaloo College, 50. **Thomaston:** First Ch., 12.75. **Watertown:** L. B. Soc., 10; Mrs. F. W. J., for Tougaloo College, 25; L. A. S., for Lexington, Ky., 10. **Westford:** Ch., 5. **The Missionary Society of Connecticut,** by Rev. Wm. F. English, Treas., 41.82.

Legacy

Columbia: Joseph Hutchins (500 less tax 15), 485.

NEW YORK—\$5,485.90.

Brooklyn: Ch. of the Pilgrims, 43.31; Ch. of the Pilgrims, two bbls. goods for Marion, Ala.; Flatbush Ch., 221; South Ch., 232.55; Mrs. E. H. C. 10. **M. S. L.,** for Talladega College, 5; L. C. W., for Hospital at Talladega College, 3. **Buffalo:** First Ch., Woman's Guild, two boxes goods for Tougaloo College; Miss J. L. J., package goods for Marion, Ala. **Canandaigua:** First Ch., 17; Ch., box goods for Kings Mountain, N. C.; A. P. W., for Tougaloo College, 10. **Candor:** L. M. S., box goods for Marion, Ala. **Henrietta:** Miss H. E. S., goods for Brewer Normal School. **Homert:** E. G. R., for Talladega College, 750. **Lockport:** Miss A. H., for Talladega College, 5. **New York:** Broadway Tabernacle Ch., 1,700; Union Cong'l Ch., 10; "Forward," for Marion, Ala., 75; L. C. H., 75; W. H. N., 100; Mrs. J. H. S., 46; V. S. M., for Tougaloo College, 25; "A Friend," for Brewer Normal School, 100. **Norwich:** King's Daughters for Brewer Normal School, 10. **Patchogue:** S. S., 25 Hymn Books, for Thomasville, Ga. **Schenectady:** Ladies of Ch., goods for Emerson Institute. **Sherburne:** O. A. G., for Talladega College, 1,300. **Riverhead:** W. H. F., for freight on Hymn Books to Brewer Normal School, 2.02. **Tallman:** L. M. S., box goods for Marion, Ala. **Ticonderoga:** Mrs. M. H. P., box goods for Marion, Ala. **Utica:** Mrs. R. G. L., box goods for Marion, Ala. **White Plains:** Ridgeview Ch., package goods for Marion, Ala. **Wolcott:** Miss S. C., package goods for Marion, Ala. **Woodhaven:** Christ Ch., for Lexington, Ky., 25.

Woman's Home Missionary Union of the State of New York, by Mrs. W. A. Kirkwood, Treasurer, 721.02.

NEW JERSEY—\$776.50.

Glen Ridge: Ch., 150; S. S., 20. **Montclair:** First Ch., 341.50; First S. S., for Talladega College, 25; Mrs. E. J. B., for Lexington, Ky., 25. **Upper Montclair:** Christian Union Ch., Woman's Guild, bbl. goods for Moorhead, Miss; Woman's Missionary Society, for Moorhead, Miss., 50. **Westfield:** First Ch., 150. **Woodbridge:** First Ch., 15.

PENNSYLVANIA—\$25.83.

Pittsburg: Auxillary in Puritan Ch., 20; Mrs. S., box goods for Athens, Ala. **Spring Creek:** Ch., 5.88.

OHIO—\$2,187.86.

(Donations 1,604.52, Legacies 583.34)

Akron: A. H. N., for Talladega College, 25; F. F., for Tougaloo College, 50; C. W. S., for Tougaloo College, 25. **Cleveland:** Mayflower Ch., 12. **Columbus:** J. A. J., for Talladega College, 20. **Kingsville:** Mrs. S. C. K., 10; Miss E. S. C., 4. **Marietta First Ch.,** 85.01. **North Olmsted:** "Friends," for Lexington, Ky., 107. **Oberlin:** United Ch., bbl. goods for Athens, Ala.; "A Friend," for Kindergarten, Athens, Ala., 150.

Springfield: First Ch., 84. **Willoughby:** Mrs. F. A. P., 5.

The Woman's Home Missionary Union of Ohio, by Mrs. Arthur M. Williams, Treasurer, 892.98.

The Woman's Home Missionary Union of Ohio, by Mrs. Jennie C. Hosford, Treasurer, 134.53.

Legacies

Kinsman: Addie McGranahan, 250 (Reserve Legacy 166.66), 83.34. **Mansfield:** Susan M. Sturges, 500.

MICHIGAN—\$503.33.

Ann Arbor: First Ch., 100. **Grand Blanc:** Ch., 20. **Kalamazoo:** S. S., box S. S. Papers, for Marion, Ala. **Muskegon:** Mrs. A. M. W., for Tougaloo College, 5. **Romeo:** Ch., bbl. goods and for freight to Kings Mountain, N. C., 2. **Royal Oak:** S. S. Class, for Albuquerque, New Mexico, 5.

Michigan Congregational Conference, by C. C. Vaughan, Treasurer, 271.83.

Woman's Home Missionary Union of Michigan, by Mrs. L. S. Towler, Treasurer, 99.50.

WESTERN DISTRICT

ILLINOIS—\$1,749.44.

Aurora: First Ch., 10; New England Ch., 14.12; S. S., 5.88. **Big Woods:** Ch., 2.40. **Bloomington:** Miss G. I., goods for Kings Mountain, N. C. **Canton:** Ch. and S. S., 56.05. **Champaign:** First Ch., 24.39; S. S., 12.39. **Cherry:** Ch., 2. **Chicago:** Bryn Mawr Community Ch., 33.20. **Hyde Park:** Ch., 20, also package goods for Marion, Ala.; Immanuel Baptist Guild, for Fort Berthold Mission, 15; Lincoln Memorial Ch., 4.28; Pilgrim Ch., 22.99; Summerdale Ch., 1.20; Warren Avenue Ch., 5.53; W. D., 50; Miss B. C. B., 2; Rev. C. B., 5; A. J. C., 5; A. D. D., 20; J. H. F., 15; I. D. M., 15; Mrs. C. W., 2.50; Dr J. C. W., 20, for Talladega College; Mrs. W. H. T., for Tougaloo College, 5; Miss G. W., for Tougaloo College, 5; "Friends," bbl. goods for Athens, Ala. **Depue:** Ch., 1.27. **Dundee:** Ch., 25.58. **Dwight:** Ch., 1.16; S. S., 92c. **Evanston:** First Ch., 306.25; F. H. T., for Fort Berthold Mission, 100. **Galesburg:** Central Ch., 50.55. **Galva:** Ch., 22.50. **Glencoe:** Union Ch., 30.35. **Loda:** Young Ladies' Craft Club, box goods for Tougaloo College. **Moline:** Mrs. W. P., bbl. goods for Marion, Ala. **Oak Park:** First Ch., 160; Pilgrim Ch., 202.50. **Ottawa:** First Ch., 36.78. **Faxton:** Mrs. J. B. S., box goods for Marion, Ala. **Pekin:** Ch., 8; **Rosemond:** Ch., 4. **Springfield:** First Ch., 15.62. **Sycamore:** Miss E. S. W., 10. **Toulon:** Ch., 40. **West Chicago:** Semper Fidelis Class, bbl. goods for Kings Mountain, N. C. **Wheaton:** Ch., two bbls. goods for Marion, Ala.; Miss T. B., two boxes goods for Kings Mountain, N. C. Ch., 12. **Wilmette:** S. S., 68. **Winnebago:** Missionary Soc., box goods for Moorhead, Miss.

Woman's Home Missionary Union of Illinois, by Miss Cora E. Barnard, Treasurer, 280.03.

IOWA—\$30.00.

Cedar Rapids: C. F. C., for Talladega College, 5. **Humboldt:** Ch., 15. **Manchester:** W. M. S., package goods for Moorhead, Miss. **Monticello:** Ch., by Mrs. H. C. C., 10. **Olds:** Woman's Guild, box goods for Moorhead, Miss. **Onawa:** W. M. Soc., box goods for Moorhead, Miss.

WISCONSIN.

Madison: Ch., package goods for Tillotson College.

MINNESOTA—\$653.53.

Minneapolis: Como Ch., L. M. S., package goods; Fremont Avenue Ch., box goods; Miss L. L., four packages goods, for Marion, Ala.; Linden Hills Ch., two sacks goods for Marion, Ala.; Miss S. H. K., for Talladega College, 10; S. W. T., for Talladega College, 20; C. H. W., for Talladega College, 50. **St. Paul:** W. M. Soc., bbl. goods for Moorhead, Miss. **Waseca:** Ch., two boxes goods for Marion, Alabama.

The Congregational Conference of Minnesota, 271.56.

Woman's Home Missionary Union of Minnesota, by Mrs. J. V. S. Fisher, Treasurer, \$301.97.

MISSOURI—\$469.20.

St. Louis: Compton Hill Y. P. S. C. E., for Pleasant Hill, Tenn., 5.

Through the Congregational Conference, by P. A. Griswold, Treasurer, 464.20.

KANSAS—\$163.86.

Fredonia: Miss R. M., package goods for Rio Grande Industrial School. Muscotah: Ch., 18. Topeka: First Ch., 60. Wichita: E. L. D., for Talladega College, 10; Mrs. C. B. W., box goods for Marion, Ala.

Through the Congregational Conference, 75.86.

NEBRASKA—\$292.09.

Ashland: Ch., 13.49. Creighton: Ch., 3.05. Geneva: Ch., 1.32. Grand Island: Pilgrim German Man Ch., 2. Harvard: Ch., 10.29. Hastings: Ch., 4.15. Lincoln: First Ch., 23.13; Plymouth Ch., 25; The Vine Ch., 26.50. McCook: First German Ch., 20. Pierce: S. S., 2.04. Norfolk: First Ch., 17.81. Scribner: Ch., 4.31. Sutton: Ch., 5. Venango: Ch., 2.50.

Woman's Home Missionary Union of Nebraska, by Mrs. C. J. Hall, Treasurer, 131.50.

NORTH DAKOTA—\$88.00.

Carson: German Parish, 4. Garrison: German Parish, 10. Harvey: German Parish, 15. Hebron: German Ch., 25. Jamestown: W. E. B., for Fort Berthold Mission, 5. Medina: German Parish, 4. New Leipzig: German Parish, 7. Willa: Newburg German Parish, 18.

SOUTH DAKOTA—\$86.50.

Alpena: Newfriedensfeld Ch., 6.50. Clear Lake: S. S., 20. Fairfax: Hope Ch., 10; Bethlehem Ch., for Fort Berthold Mission, 5. Scotland: German Parish, 30. Wessington Springs: New Zion Ch., 15.

COLORADO—\$19.00.

Bethune: Evan-German Ch., 15. Briggsdale: Keota Pilgrim Ch., 4.

ARKANSAS—\$15.00.

Through Congregational Conference of Missouri, P. A., Griswold, Treasurer, 15.

PACIFIC DISTRICT**CALIFORNIA (NORTHERN), \$360.08.**

Berkeley: R. L. D., for Rio Grande Industrial School, 25; Mrs. H. McC., 13, and goods for Rio Grande Industrial School. Dinuba: German, 19.40. Fresno: Japanese, 2.92. Grass Valley: Ch., 1.62; S. S., 43c. Martinez: Ch., 12.23. Oakland: Fruitvale, 6.17; Pilgrim, 3.39. Palo Alto, 9.97. Petaluma: 7.28. Rio Vista: 8.44. Sacramento: 3.81. San Francisco: First, 48.50; Ocean View, 2.43. Sanger: Salem, 3.18. San Jose: 100. San Lorenzo: Ch., 2.22; S. S., 1.41. San Meteo: 14.55. Santa Cruz: 24.25. Santa Rosa: First, 3.64. Saratoga: 5.25. Stockton: 33.95. Sunnyvale, 5.09. Tulare: 1.12. Woodside: 83c.

CALIFORNIA (SOUTHERN)—\$287.86.

Avalon: Ladies' Aid Soc., package goods for Rio Grande Industrial School. Bakersfield: Ch., package goods for Tillotson College. Buena Park: Ch., package goods for Tillotson College. La Canada: Missionary Soc. of Cong. Ch., package goods for Tillotson College. Lemon Grove: Ch., package goods for Tillotson College; W. M. Soc., package goods for Rio Grande Industrial School. Los Angeles: First, 50. Los Angeles: Ch., package goods for Tillotson College; Mrs. A. H. W., for Talladega College, 5. Manhattan Beach: Ch., package goods for Rio Grande Industrial School. Palms: Ch., package goods for Rio Grande Industrial School. Pasadena: Lake Ave. Ch., package goods for Tillotson College; C. E. L., package goods for Rio Grande Industrial School. Paso Robles: Ch., package goods for Tillotson College. Redondo Beach: W. M. Soc., package goods for Rio Grande Industrial School. Riverside: 15. San Diego: First, 35.47; Logan Heights Ch., package goods for Rio Grande Industrial School; Ch., package goods for Tillotson College. Ventura: Ch., package of goods for Tillotson College. Whittier: 30.

Woman's Home Missionary Union of So. California, 152.39.

WASHINGTON—\$162.50.

Ahtanum: 2.80. Alkali Flats, German Ch., 18. Anacortes: Pilgrim, 8.70. Arlington: S. S., 3. Endicott: German Ch., 10. Everett: First, 10. Guemas Island: 1. Hillyard, 2. Natches: Y. P., 5. Odessa: St. Mattheus German Ch., 15; Zoar, 15. Orchnard Prairie: 1. Seattle: Corbin Park Ch., 3.50; Corbin Park Y. P., 2.50; Pilgrim, 50. Stevenson: 3. Sylvan: Women, 2. Yakima: 10.

UTAH—\$20.00.

Vernal: L. W. C., for Willcox Academy, 20.

IDAHO—\$48.30.

American Falls: First, 6.87; Zoar, 8.12. Boise: First, 1.25. Challis: 3.13. Fargo: 1.85. Grandview, 1.25. Kiami: Zoar, 2.69. Lewiston: 3. McCall: 6.25. Pocatello: 12.75. Rockland: 1.14.

THE SOUTH**VIRGINIA—\$21.47.**

Herndon: Ch., 21.47.

WEST VIRGINIA—\$30.65.

Through the Woman's Home Missionary Union of Ohio, by Mrs. Arthur M. Williams, Treasurer, 30.65.

KENTUCKY—\$20.00.

Berea: "A Well Wisher," for Tougaloo College, 15.

Through the Woman's Home Missionary Union of Ohio, by Mrs. Arthur M. Williams, Treasurer, 5.

NORTH CAROLINA—\$1.65.

Bricks: Brick School Alumni Association, 1.65. Mt. Pleasant: Missionary Soc., goods for Kings Mountain, N. C.

TENNESSEE—\$12.00.

Memphis: Mrs. G. P. H., for Theo. Aid, Talladega College, 12.

ALABAMA—\$218.50.

Birmingham: Woman's Missionary Union, 25; Trinity Baptist Ch., 6.25; Dr. J. B. K., for Talladega College, 5. Mobile: First Ch., 20; Dr. H. R. W., 60, for Emerson Institute; Dr. G. H. W., for Emerson Institute, 92.15; M. L. W., lumber, &c., for Emerson Institute. Selma: Dr. N. D. W., for Talladega College, 10.

MISSISSIPPI—\$145.

Carrollton: J. R. B., for Tougaloo College, 35. Grenada: Mr. J. T. T., for Tougaloo College, 10. Tougaloo: "Friend," for Tougaloo College, 100.

LOUISIANA—\$5.

New Orleans: Cong'l State Extension Com. for Theo. Aid at Talladega College, 5.

TEXAS—\$32.

Houston: First Ch., 32.

FLORIDA—\$8.60.

Ocala: Zion M. E. Ch., for Fessenden, Fla., 8.60.

FOREIGN, Canada—\$6.

Baisaker, Alta.: Zion Ch., 2. Maryton: Salem Ch., 2. Three Hills: Zion Ch., 2.

Congregational World Movement, \$6,354.05.

A. M. A. League, \$613.60.

SUMMARY OF RECEIPTS FOR NOVEMBER, 1921.

Donations	\$26,785.40
Legacies	4,959.49
Total	\$31,744.89

DIAMOND JUBILEE FUND.

Donations for November\$2,827.13

SUMMARY OF RECEIPTS TWO MONTHS.

From Oct. 1 to November 30	
Donations	\$46,240.37
Legacies	9,301.13
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	\$55,541.50